The American Missionary

REV. WILLIAM S. BEARD. *Managing Editor* E. H. HAMES, *Business Manager.*

Vol. 74. No. 6 JUNE, 1920 New Series, Vol. 12, No. 3

THE SUPREMACY OF CHILDHOOD

WORDS fail to describe it. Masters of intellect, musicians who strike great notes, sculptors who make the shapeless marble yield great ideals, have proclaimed it. But none ever reached the heights climbed by the Man of Nazareth, when he called to his side a little child. It was then that the place of the child in the eternal order of things was made known.

What is the value of childhood? Or, to be more direct, what is your child worth? For the greatest source of potential wealth is found in the children of a nation; therefore the necessity to conserve their powers physically, mentally, and morally.

We need an adequate appreciation of our opportunity and responsibility. We have lives to grip and lead to God and serve the world. Questions will challenge and call for action, when we face our task.

It should be our aim to lead the childhood of today to believe that behind human love is the larger love of the Heavenly Father. Quickly there will be a desire to respond to this love by a life of trust, obedience and helpfulness. The young life will say, "If my Heavenly Father is like my earthly parents, then I need not be afraid of Him." Such an attitude will do away with the mistaken notion that to be religious it is necessary to part company with a good time. Rightly understood, religion and a good time are one and the same thing.

There must be definite teaching, in order to develop religious intelligence. The consciousness of the unseen, so often found in the child in our midst, is very real, and it can be strengthened until the growing life knows that the living presence and working of God in the world is the principle of vital religion.

The highest welfare of childhood is secured through loyalty to Jesus Christ. The efficient church will emphasize this. We cannot overestimate the importance of this principle of putting first things first. Loyalty to anything less than the biggest thing we can find is not religion. It is from lack of loyalty to great ideals that all the failures of the world come. We fail because we are not loyal to what we know.

There must be no faltering now. We must not fail to meet the challenge of our day. Bishop Greer, when in attendance upon a meeting of Sunday School workers, had an experience that illustrates our point. One of the workers made a somewhat novel proposal. Turning quickly to a successful superintendent, Bishop Greer asked, "What do you think of that?" To which the response came, "I think it an excellent idea, Bishop, and I must say that we have been aiming to do that very thing for two years." "Is that so?" queried the Bishop. "Then don't you think it is about time you fired?" Is it not time for us to be doing something very definite? Let us rise from the saying of words to go forth and do the deeds.

—W. K. B.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

A YEAR-AROUND, CHURCH-WIDE PROGRAM OF EVANGELISM FOR EVERY CONGREGATIONAL CHURCH

1920 — 1921

September—December

1.—A Meeting of the Church Evangelistic Committee: To face the whole year's work of the church and to map out a year's program.

2.—Church Rallies: To bring the church and its work to the attention of all the people.

3.—Parish Survey: To locate and enlist possible attendants and adherents of the church and its organizations.

4.—Fall reception of members at the November communion.

January—Easter

1.—Evangelistic Preaching: The introduction of the positive evangelistic note in the regular services of the church.

2.—An Active Invitation Committee: To study the best methods of winning decisions for Christ and to work continuously with the pastor to secure new members.

3.—The Pastor's Training Class: To instruct children twelve years of age and older in the fundamentals of Christian faith and the meaning of church membership.

4.—The Lenten Prayer Calendar: Extended use of "Fellowship of Prayer" in private devotions, at the family altar, in prayer circles and in the work of the church.

5.—Holy Week Services: To be observed in all Congregational churches.

6.—The Easter Ingathering (March 27): The reception of new members at the communion service on or near Easter.

After Easter Conservation

1.—Continuation Plans: To continue evangelistic endeavors in special groups to Children's Sunday, Mothers' Sunday or Pentecost Sunday, and to enlist new members in definite tasks of Christian service.

2.—Absentee Campaign: The locating and reclaiming of absentee members who are living in the vicinity of the church, though holding membership in churches elsewhere.

Approximately one-half of all our churches fail to report in any given year any additions to their membership. Is your church growing?

(Printed helps for pastors and church workers are furnished by the Commission. Copies may be had by addressing the Secretary.)

THE EMERGENCY FUND CAMPAIGN

By Rev. James E. McConnell, Assistant Secretary.

I. The Start.

The Congregational World Movement, as stated by Dr. Nehemiah Boynton at a meeting of leaders held in New York on April 12th, "is in good and regular standing." It came into existence, not as the result of the propaganda of missionary Secretaries, but out of a dire necessity which confronted the missionary and educational work of our denomination.

The missionary Secretaries went to Grand Rapids last October with heavy hearts, to be sure, but with far less inclusive and pretentious plans than those that were adopted by the chosen representatives of the churches coming from all over the country. The action taken by the delegates of the National Council, which is the most democratic organization possible under our form of government, was one which established the Congregational World Movement Commission to initiate the effort which has seen its successful beginning in the campaign of the last few months.

The situation and needs of our missionary work at home and abroad, and of the colleges which owe their origin and development to Congregational initiative, and of our aged ministers, and the widows of those ministers who have gone to their reward, all of these things have been so stressed during these recent weeks that there does not seem to be any occasion for further expansion with reference to them. The development that has resulted as a consequence of the publicity given to these facts cannot be denied.

II. The Financial Campaign.

The first concern of our National Council and of those who were entrusted with the conduct of the Congregational World Movement was the prosecution of a financial campaign that should have in view the raising of funds adequate to meet the new conditions. Fifty millions of dollars in five years was the goal contemplated by the National Council's action. For the first year ten million dollars was assigned, of which the regular apportionment to the churches, two million dollars, was a part. It was estimated that at least three million dollars would be paid into the Pilgrim Memorial Fund by the first of May, 1921. Two million dollars was relegated to the colleges to be raised by the effort of the leaders and administrators of those institutions. This left three million dollars, which was to be raised through an appeal to the churches of our order throughout the United States. This amount was apportioned, first, to the conferences of the several states, and by them assigned in quotas to the churches composing those conferences.

The beginning of this undertaking was not inaugurated until after January 1st. The Baptists and Presbyterians had undertaken forward movements long before ours was contemplated. Their work of promotion and

organization was practically completed before ours was begun. The amount of planning, the setting up of campaign directors for the eleven regions of the country and the selection of an adequate force of field men, together with the preparation of suitable literature for the publicity that needed to be given to the movement, all this was a tremendous task. To Dr. H. F. Swartz, who had made such a success of the Pilgrim Memorial Fund campaign, was entrusted this responsibility. His selection of the Regional Directors insured from the very outset the active and enthusiastic co-operation of a force which for capacity and effectiveness could not be surpassed.

As the time for the campaign approached, the amount of work that needed to be done, the responses to the appeals of pastors and churches for literature and for the presentation of the movement before their people became more and more numerous, until all the leaders were busy day and night in promoting the movement.

The campaign for the raising of funds was supposed to begin on April 25th and to close on May 2nd. As a matter of fact, the campaign is still being conducted and will continue indefinitely, many churches not having been able to arrange for anything like a comprehensive appeal to their constituency by the time that was named, and others not having even decided to go into the movement up to that time. At the present writing, May 21st, many encouraging reports have been received of entire states that have raised or even exceeded their quotas, and of others that are well toward the goal which was assigned them. The following states are reported as likely to reach their quotas, if not to exceed them:

Minnesota, $100,000.
Wisconsin (accepted a quota of $90,000, while $100,000 was the amount assigned).
Missouri (accepted a quota of only $15,000).
Kansas
Texas
Oklahoma
Porto Rico
All the states of the Southeastern, (Dr. Scudder's) region, including both white and colored churches.
Maine
Rhode Island
Michigan
New Jersey
New Mexico
Montana
Utah
Vermont

Some of the earliest and most notable responses from churches, large and small, were as follows:

First Church of Montclair, New Jersey, with a quota of $13,500, raised $25,000.
Glen Ridge, New Jersey, quota $7,342, raised $12,546.
Plainfield, New Jersey, quota $2,200, raised $4,300.
Upper Montclair, New Jersey, quota $7,710, raised $12,000.
Woburn, Massachusetts, with a quota of $3,980, raised $6,000.
Haddam, Connecticut, with a quota of $465.00, raised $1,329.
Nantucket, Massachusetts, with a quota of $175.00, raised $270.00.
Porto Rico, with a quota of $200.00, has raised $400.00.
Winterport, Maine, no minister and no service for ten years, quota guaranteed.
Melrose Highlands, Massachusetts, quota $3,000, raised $5,000.

Other churches that went over the top in the early days of the campaign are: Attleboro, Mass., Second; Central, Fall River, Mass.; Newtonville, Mass.; Canandaigua, N. Y.; Central, Providence, R. I., and First, Pawtucket, R. I.

Rev. A. G. Axtell, Superintendent of the A. M. A. work in Porto Rico, writes, "And it may be worthy of note that our geographical position (one

hour east of New York), afforded us the opportunity to start the campaign, which we improved."

North and South Dakota are carrying on campaigns of their own, including our World Movement quota in the funds they are endeavoring to raise. Rev. Grant H. Wilson writes that "Sioux Falls, (the largest church in the state), with a quota of $40,000, went over the top and got $41,000." Yankton, with a quota of $26,000, is sure to go over the top.

These are sample reports that are coming into the office from day to day. In some localities and churches where the Movement for various reasons encountered opposition at the outset, a way has been found whereby co-operation has been secured, and many churches, at first indifferent or opposed, are falling into line. The Cleveland churches are a notable instance of this description. The probability is that during the next six months many churches which at first did not co-operate will be desirous of contributing their quotas in ways which they themselves may determine.

All in all, the success of the Movement is assured. The three million dollar fund apportioned to the churches will probably be raised before the 1st of May, 1921, or, if that amount is not reached, the sum which is realized will not fall far short of that desired goal. The missionary and educational work of the denomination is thus provided with the necessary funds for the prosecution of the great task with which we Congregationalists have been identified.

Two or three outstanding facts in relation to the financial campaign are worthy of mention. The first of these is that the members of our churches have often been more ready to respond than their pastors imagined. Some pastors have been timid, in view of the fact that many appeals have been made to their church people and they feared that the members of their parish were impatient as a consequence of such appeals and that they were giving up to the limit of their ability; but in every known instance where the church people have had the Congregational World Movement presented to them, they have been ready and even eager to respond. In not a few instances they have urged upon timid pastors the duty of co-operating to the fullest extent and of raising their church's quota.

Another fact is the wonderfully fine spirit of enthusiasm and co-operation upon the part of the women of the church. Often from some of the brethren the forecast of probabilities has been pessimistic. The women, however, have almost uniformly and invariably felt that the movement ought to succeed and must succeed. No word of discouragement or of disparagement has issued from them. Their activity and helpfulness has been apparent all through the campaign and is most gratefully acknowledged.

Once more the spiritual effect of a hearty and successful co-operation in the movement and of a successful issue in the raising of a church's and a state's quota has been a notable feature. Take the one state of Rhode Island, of which the writer knows most, and which has come royally to the front in its response to the appeal. The jubilant frame of mind, the hopeful outlook and the deep spiritual fervor of the delegates who assembled for their annual conference at Peacedale, May 11th and 12th, were suggestive of what might be realized through team work upon the part of all the churches in the other State Conferences.

III. The Future.

While the work thus far has necessarily been concerned chiefly with the financial goal to be reached, yet there are several aspects of the task which the National Council conceived and laid upon the Commission in addition

to the raising of money. We are committed by the act of the Council to a period of five years, of which this is the first. Four more years are before us of earnest, consecrated and co-operative effort before the task which has been entrusted to us can be said to have been completed, or even satisfactorily begun.

In addition to the forty million dollars yet to be raised during the next four years, these departments of activity will be stressed by the Congregational World Movement:

(1) **Evangelism.**

The coming issue of the Year-Book will show a small gain in our membership of January 1, 1920, as compared with January 1, 1919. This condition must be remedied. We are probably no different from the other leading denominations in the fact that we are obliged to chronicle so small a gain for 1919. The year 1920, from present indications, will see a marked difference in respect of membership, and the gain (144 members) which is being registered at the present time must not only be sustained but augmented. In the endeavor to realize this end, the Congregational World Movement will co-operate most energetically with the National Council's Commission on Evangelism, of which Dr. Frederick L. Fagley is the designated head.

(2) **Recruiting of Ministers and Missionaries.**

The revelation made by the inquiry in thirty-six of our leading Congregational churches throughout the United States during the Pilgrim Memorial canvass, that only one minister had gone out from all these churches within a period of fifteen years, ought to waken us to the necessity of presenting an appeal to the most capable and promising of our young men and women for the work of the ministry and the missionary service. The Congregational World Movement will undertake, in co-operation with the Education Society, to promote interest and secure results along this line.

(3) **Stewardship.**

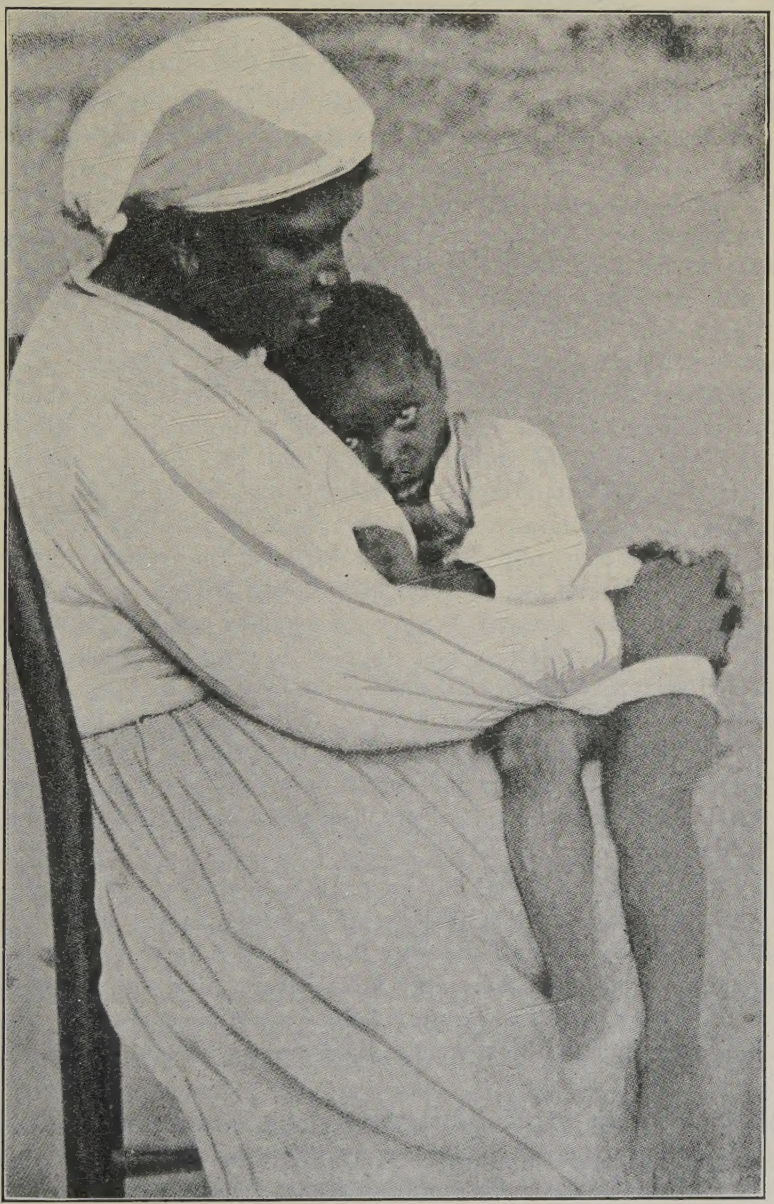
The great Methodist Episcopal denomination realized the vast sum in their subscriptions for the Centenary Fund of $112,299,362 through the emphasis which they placed upon stewardship, and in no small degree through their promotion of a campaign of tithing. About 200,000 of their constituency pledged to tithe their incomes, and unquestionably that fact has been a large factor in the notable result which they have achieved. It is necessary, therefore, for us as a denomination, if we are to keep pace with the larger denominations who are working toward the same end, to bring to the attention of our people the duty and necessity of giving more generously than they have done for benevolent and missionary purposes. We may not be ready or willing to adopt as our rule the giving of the tenth of our income. In many instances that is not enough; in some instances it may be more than can reasonably be required, but we certainly do need to plan more largely and give more generously for our own church benevolent work.

(4) **Missionary Education.**

In connection with the work that is already being done by the Education Society, the World Movement will seek to promote missionary education among our church people. Altogether too few of our churches are doing anything to inform their constituency regarding the great and far-reaching nature of the missionary problem. Just what steps will be suggested and what plans may be proposed will be divulged a little later on, but the task which is before us in this direction is sufficiently important and challenging to call for our best effort and most consecrated vision.

Such, in brief, is the outline of the Congregational World Movement thus far, together with a sketch of its future possible service. The days and years to come must demonstrate the wisdom as well as reveal the consecration with which this movement was conceived and inaugurated, but from the success that has attended upon the undertaking up to this point, there can be no ground for questioning that it is to have a large place and part in the subsequent history of the Congregational Church.

THE AMERICAN MISSIONARY ASSOCIATION



THE SECRET OF MOBS

WHEN the elevator fails to run and one climbs the office stairways to unknown heights, it recalls a book by Dr. Charles Mackay published a half century ago in London entitled, "The Madness of Crowds." He instanced how the populations of Europe lost their wits about the sepulchre of Jesus, and crowded crusade after crusade in frenzied multitudes to the Holy Land. Again how whole populations went daft in the delusion of witchcraft; and in the so called Mississippi Scheme, when Paris, and indeed France, went crazy in a financial speculation that had no foundation. Still another when England in 1825—and particularly London—lost its head until the South Sea bubble burst. The most singular popular insanity was the tulipsomania in Holland, in which the rage among the Dutch was such, that the ordinary industries of the country were neglected, and the entire population embarked in the tulip trade. Many invested large fortunes, and those who had no fortunes spent all they had for a few tulip roots. In Harlaem, for example, one person offered the fee simple of twelve acres of building ground for a single specimen of tulip. Nobles, citizens, farmers, mechanics, seamen, footmen, maid servants, even the old-clothes men dabbled in tulips. Houses and lands were offered at ruinous prices for cash to be invested in tulips. Even foreigners became smitten with the frenzy. This was at the time when the germs of our tercentenary was working in the veins of the people in Plymouth and Cambridge, and in the earlier migrations to Connecticut. The mania cured itself finally in a universal national panic, but the Dutch love tulips to this day.

We do not need, however, to go back to history for examples. The madness of Germany was an infection of this kind, when the people from the highest to the lowest and even the teachers of religion lost their sanity.

And now at our own doors, we have illustrations how the people think or think they think *en masse*. Let an emotion once get a start, the subtle influence of suggestion works until masses are infected and sanity is lost.

This is the secret of the mobs and lynchings which are so common and shameful, when people will do in crowds what one would never do singly. The outlaw strikes all over the land with their reckless disregard of public welfare or private justice illustrate the "Madness of crowds;" a kind of in-

sanity. One strike suggests another until there is a mass emotion which is not sane and is as contagious as it is reckless.

But as we write this; sturdy colored young men have come to our rescue, the office elevators are running regularly and well and we once again recognize the stability of the Negro people. Eminently social in their nature, fond of companionship, and given to group association, their patience, their hopefulness, their native good sense steadies them. It lives and loves on hope, and on these it accomplishes. This is its path up, and it senses it. As a race, the Negro is law abiding and is not carried off his feet in public emotions. The Negro race has never furnished illustrations of the madness of crowds.

SEVENTY-FOURTH ANNUAL MEETING OF THE A. M. A.

THE American Missionary Association has received a cordial invitation from the Union of Congregational Churches of Springfield, Massachusetts, seconded by the Chamber of Commerce of that city, to hold its Seventy-fourth Annual Meeting on the last week of next October in Springfield. The meeting will be a comparatively brief one, occupying the afternoon and evening of one day and the morning, afternoon and evening of the second day. An interesting program is being arranged. Upon the evening of the first day, Miss Ferris' pageant entitled, "The Court of Brotherhood," will probably be presented.

TWENTY YEARS AGO

TWENTY years in one's life is a good while. It holds a considerable share of life's experience, much of it forgotten, but not all. Sometimes when we call up our memories, they will come, and sometimes when we are least aware they call us, and sometimes when we turn the pages of the written record they are faithful to bring back vividly what the years had well nigh effaced.

When it was decided that the Seventy-fourth Annual Meeting of the American Missionary Association shall be in Springfield in the commonwealth of Massachusetts in October next, memory awoke from its sleep to think of the great occasion of the Fifty-fourth Anniversary in the same city and state.

In anticipation of that meeting, we wrote twenty years ago, "Springfield is not only one of the most beautiful cities in New England, but is especially adapted for a great convention. With cordial hospitality, the members of its churches and its citizens have opened their hearts to welcome the delegates, life members, officers, and missionaries who will gather for this meeting. It has seemed probable that no church is large enough for this gathering, and the Court Square Theatre has been secured for our sessions. Rev. Philip S. Moxom, D.D., is the Chairman of the General Committee."

The day came, and in the afternoon of October 23, 1900, the Fifty-fourth Annual Meeting of the A. M. A. was called to order by its president, Franklin A. Noble of Illinois, and prayer was offered by the Rev. James W. Cooper of Connecticut. The addresses of welcome were made, the report of the Executive Committee read by Mr. Charles A. Hull of New York, and it was a good start. The able Chairman of the Business Committee had done his work with his usual thoroughness, and everything was ready.

Turning now to the record, we read the names of those who were active and prominent in this meeting who are no longer with us on the earth: Dr. Franklin A. Noble, Mr. Charles A Hull, Dr. James W. Cooper, Professor Samuel T. Dutton, Dr. Frank S. Fitch, Dr. De Witt S. Clark, Dr. Truman H. Backus, Dr. Amory Bradford, Dr. John Henry Barrows, Rev. Joseph Cook, Dr. Llewellyn Pratt, Dr. Elijah Horr, Dr. Josiah Strong, Secretary Ryder and Treasurer Hubbard. It was a memorable occasion. The theatre twice overflowed filling two churches at the same hours. During four full days there were eight sessions with twenty formal addresses and papers, every one of which without exception elicited interested attention from the immense audiences. Of the twenty who then represented the Association so ably and their generation so well, the fifteen mentioned above called to a larger service in a higher life have left those who remain precious memories.

Not for twenty years, since has such an Annual Meeting equalled this one in numbers and in power. Shall we ever have another to be compared with it?

THE SOUTH'S OPPORTUNITY

From an address by W. B. T. Williams, Field Director of the James Slater fund---*in The Southern Workman.*

OF course the Negro, like most folks, is not altogether lovely, and there is doubtless much to be desired in him. But he does possess many of the basic qualities that go into the making of good and useful citizens. And his defects are not beyond remedy, as has been abundantly proven by the acceptable developments of hundreds of splendid Negro men and women in all parts of the South. What has been done for them can be done for their less fortunate brothers. The greater the shortcomings of the Negro the stronger is the challenge offered to the Christian faith and courage of the South. To me it has always seemed a pitiable waste to employ the Negro's muscle and to neglect the man. There is not a service that the Negro renders, nor any relation into which he enters that would not be improved by better-trained minds. Yet the South has made but little use of its opportunity for the constructive training of the Negro. To be sure the South has given altogether a considerable sum of money for Negro education. But this amount has been spread over half a century and at no time has it been sufficient to make Negro education effective. In fact but little effort has been made in directing effectively what means were available. Whatever may have been her reasons, the South did not put her heart into this enterprise.

The South has had a better chance to know the Negro than has any other section. And she has boasted of the depth and quality of her knowledge. But the white people are beginning to understand, as never before, that they have no comprehensive knowledge of the Negro. Under slavery, with force and suspicion on the one side and weakness and deception on the other, there was little chance for much genuine, sympathetic understanding. And with the coming of freedom the South stood aside and left Negro development mainly to the Negro himself or to friends who chanced to come to him from outside. As a result whites and blacks have grown farther and farther apart, until today there are many thousands of Negroes practically unknown to Southern white people. The situation could hardly be otherwise. In the case of the Negro, the whites make no use of the ordinary means of knowing people. They rarely enter Negroes' homes, schools, or churches, or conduct agencies among them for religious, social, or economic betterment. The white South is largely unacquainted with the Negro's growth and development, and it knows little of his needs, desires, and worthy ambitions. In fact the South has paid but little attention to the things of the spirit as affecting the Negro. Fortunately many signs point to a new and better day in this direction.

Recently Southern white people have begun making real, vital studies of their Negro neighbors. A number of Southern colleges are interesting themselves in these investigations. And two of the leading universities of the South now have fellowships for such purpsoes. As an indication of the need of these studies, I heard recently at a great Negro institution several holders of these fellowships declare that they had never before been in a Negro school. Already these studies are pointing the way to mutual helpfulness on the part of the two races in the South. And they are revealing to that section some of the advantages it possesses in the presence of the Negro.

THE CHRISTIAN IDEAL

"I SAY again that the message that Jesus Christ brought into the world was a message of unity to the individual man, a message of unity in man's relationship to God, and a message of unity as to man's relationship to his brother. Every organization inside our universities that abridges brotherhood, that denies unity, is alien to the mind and spirit of Jesus Christ. Every prejudice and class partisanship and narrowness of view and of sympathy in our nation between class and class, race and race, between poor man and rich man—every such separation and prejudice is a direct affront and repudiation of the spirit of the Gospel of Jesus Christ. Every chasm across humanity that separates a Hindu brother from me, every chasm in the world that divided any race from any other race by barriers of disunion and prejudice and hatred—every such chasm and barrier is a denial of the mind and spirit of Jesus Christ.

"Was there ever a day in the history of the world when men needed to see this more clearly than today, to realize what the mision of Christianity in the world really is? The issue of Christianity is not an optional matter for a man to be interested in, or to pass by as he shall please. It is the whole issue of the unity of life, of his right relationship with God, which, as Jesus Christ said, is life, and of the solution of the central problem of the modern world."

—*Rev. Robert E. Speer, D. D.*

THE PSYCHOLOGY OF RACIAL ATTITUDES

Dr. William Pickens, graduate of Talladega and of Yale University, in an address before an Inter-racial Conference at Baltimore upon the topic above brought fresh suggestions with his usual clearness of thought and experience. We wish we had space for all of it.

WHEREVER there is difference there is difficulty. Different classes mean rivalry, competition and prejudice. And a race is but a class! it is a classification based on blood or history or social relations; as other classifications may be based on wealth, or occupation, or religion. The racial classification seems more important because it is more permanent. Nature seems to lend authority to racial differences, while other differences are mere accidents of our economic and social systems. A poor man may become a rich man, and vice versa; an employer may become an employee, and vice versa; a Catholic may become a Protestant, and vice versa. But a black race will not become a white race, if left to itself. To the average mind, therefore, the racial line gains in importance, and feelings due to racial differences gain in intensity. Psychologically these inter-racial attitudes, like all other inter-class attitudes, arise from a feeling of difference in kind and a consciousness of differing interests.

The idea of natural antipathy is a mere superstition, unless we use the word *natural* in a very broad sense. In a broad sense of the word, every thought and every feeling is natural —even the "unnatural" feelings are natural. The scar left by a knife wound is natural; but that scar was not original, prenatal and inborn. In this latter sense, racial antipathies are not natural; they are not necessary characteristics of the species. They are the products of history and environment.

The feeling of difference and unlikeness is the basis of trouble. Our first mental attitude toward what is different is a feeling of our superiority to that thing. The usage, the custom, the prevalence of a type, determines the form. Our own styles of dress looks so much "better" than that of fifty years ago; while among the people of fifty years ago, if a woman had dressed as some dress today she would have been put into jail. A Chinaman in his national dress and practicing the customs of his race, looks outlandish to us. In the heart of China, we would be the outlandish party.

Race prejudice seldom acts alone as its own stimulus; it is generally motived by economic competition or the fear of it. The white American may be less prejudiced against a black man from some half civilized island, than against the civilized black man who lives on that white American's street. An amusing recollection of the colored people of Washington, D. C., is that one day a black man, as black as they grow, walked into one of the large hotels there and wrote his name in the register before the dumbfounded clerk could recover his breath, and wrote after his name: "Chief Justice of the Supreme Court, Liberia, Africa." He was given a room in that hotel. The Negro was in fact the chief justice of Liberia, but he was born and reared in South Carolina and had been in Liberia for only a few seasons.

When the idea of superiority is dependent upon artificial arrangement, any little artificial rearrangement may satisfy; an expert colored baseball player of the United States was told by the manager of one of the big leagues that if he would go to Cuba and stay a season and learn how to jargon in Spanish a bit, so as to pass for Cuban, when he came back to the United States he would be hired by that league. The manager of a theater in the West told a brown-skin colored woman who could sing, that

if she would "pass for an Indian" she could be employed by that theater. I have known Cuban Negroes, just plain Cuban Negroes, mixed-blooded of course, like most of those in the United States, to find welcome in white schools of the South and in other places that are supposed to bar the negro.

Sometimes the little artificial distinction becomes like the religious ceremony of the Hindu or the Mohammedan, unreasonable and inconsistent with everything around, but still persistent. It is really a superstition. President Roosevelt had a long conference with Booker T. Washington, a Negro, and gave him some food to keep him from going hungry. A great protest went up in the land. A few months later, after Booker Washington had made a speech in Florida, a white man, with sincerity in his voice and manner, came up to shake Washington's hand, and said: "I enjoyed your speech. I really think you are the greatest man in the country. I used to think Theodore Roosevelt was the greatest man in the country till he went and ate dinner with you."—A good white woman went to Chattanooga, Tennessee, and started a colored orphanage. And one day, while she was soliciting funds to take care of the little black babies, another woman of her race faced her in the doorway and said "I pity you! I do not see how you can put your hands on those little things." And while this proud woman was uttering this "pity," she was holding a little poodle dog's head up against her own cheek, and he was licking her in the mouth.—And I have heard that in some corners of the world a man of the superior race will have children by a woman of the inferior race,—and would still object to sitting down at one end of a long table to eat his dinner, if a Negro were seated at the other end of that table, even though that Negro were one of those children. This feeling is not logical, but it is psychological.

Even distance removes competition and comparison, and consequently much of the unreasonable prejudice. We will send missionaries to the Negro in Africa, when we will not give a good howdydo to the Negro in our own back street. Homer praised the black man as a fit comparison for the gods and called him "the blameless Ethiopian"; but at the time, Homer was living in Greece and the black man was somewhere on the Upper Nile.

We are less bound or enslaved by these illusions and superstitions when once we reason through them. And those who are disadvantaged, those who are regarded as inferiors, may kill this prejudice quicker by opposing it, when necessary, but also by refusing to unnecessarily antagonize it. They should stand firmly by their essential rights, but leave unmolested the formulae of distinction where political, civil and human rights are not involved. Some organs perish from atrophy. One should not violate the prejudice or the superstition of another just for the sake of violating it. Such a desire is meaner than the prejudice and baser than the superstition. Unnecessary opposition and stimulation irritates and increases false pride and adds hatred to contempt. Doors like these hardly yield to force, but to the gentler suasions of time and reason and the evolution of human society.

PRINCIPAL Inborden of Joseph K. Brick School, North Carolina, writes, "I thought you would like to have a picture of the oldest and youngest in the Brick School. Here is a picture of a mother and her son. Both are in school and in practically the same grade. They walk ten miles a day to school, five miles each way."

Pictures of this kind are not as frequent as they were thirty years

ago; yet we often find in rural schools parents and children together. We have seen husband and wife and the whole family in the same primary grade, the parents marching in line with their children. Ten miles walk every day means purpose, but Dorchester Academy in McIntosh, Georgia, a very rural school, can go Brick School one better. Dorchester Academy has 35 students, every one of whom walks fifteen miles or more each day, and two of them over twenty. What do you think this signifies?

TWO WHO WALK FIVE MILES EACH WAY TO SCHOOL AT BRICKS, N. C.

THE TWO WHO WALK OVER TEN MILES EACH WAY TO SCHOOL AT DORCHESTER ACADEMY, GA.

THE GOSPEL LEAVEN

It heartens the long time workers in and of the A. M. A. to read addresses given by influential Southerners like that of Professor Kesley of Vanderbilt University, Nashville, Tennessee, which was recently delivered at the State Conference for Social Work in Louisville, Kentucky. We regret that the limitations of space allow us only to quote significant excerpts from it.

There is no hope for the South if the Negro, one-third of the population, is to remain undeveloped and inefficient. If the submerged third is to remain ignorant, the South will not only fail of one-third of its potential, but the other two-thirds will descend in the scale.

If the Negro is to live among us, then we must give him a chance and an equal chance with all others, not by handing things down to him, but by helping him to get up; not by working *for* him but *with* him, not by tips and charity but by a fair wage, just treatment, and proper recognition of his worth. Some Negroes are criminal and degenerate, just as some white people are—alas, too many—but some are intelligent and

clean and moral and progressive and splendid. There is hope. The Negro is here to stay. He touches at every angle every public enterprise—business, industry, politics, education, religion, courts of justice, public welfare organizations, social work. He is already related to all of our life, inseparably so. What we want to do is to get him rightly related.

Our educational policy is fundamental. We must henceforward think of education as an investment according to needs and not according to tax receipts. As a citizen, the Negro deserves and necessity requires that he should have equal educational opportunity with white citizens. This he has never had. The average educational expenditure per capita in the South (1911-12) for white children between the ages of six and fourteen was $10.32; for black children, $2.89. In one state, it was $13.73 for every white child, and only $1.31 for every black child. In that state, white illiteracy was 14.4 and black, 48.4 per cent.

What does the Negro want? A Mississippi white man answers, "As good a chance for his boy or girl as you or I want for ours—in his own crowd, but reaching up to the white standards." The Mississippian is right. No wonder that the Negro is crying out for better protection, for better education, better economic and living conditions. No wonder that he is migrating North half-a-million strong to better his own chances and the chances of his children! Those who want to give to Negro education only "the crumbs that fall from the white man's table," need to finish the story—"and he lifted up his eyes in torment."

Those who want to keep the Negro down need to get up themselves. Those whose social position is unquestioned need not to be concerned about social equality.

What the Negro does want and what the best white people of the South want for him is an equal chance for personal and social development; equal protection and security under the law; equal opportunity, economic, industrial, educational; equal courtesies, equal conveniences and comforts in street cars, railway coaches, sleeping and dining cars. And this he has never had. When he pays the same fare, he wants the same service. He ought to have it. He likes a separate coach among his own people just as we do, but he does not want an inferior coach. What he loathes and detests is the constant reminder that he is inferior (You wouldn't like it yourself. Nobody does), that anything is "good enough for a 'nigger'"; that sanitation and sewage and police protection and paved streets and parks and playgrounds are not necessary for him; that moral leprosy and segregated vice may preempt territory in his neighborhood and be safe from civic interest and disturbance ("nobody cares"); that he is discriminated against, not on account of lack of merit but on account of color; that his wife or daughter is not safe from improper suggestions on account of the lack of racial respect and honor.

Here is the solution—inter-racial respect. For lack of it, both races are in peril. Without it a great gulf is fixed between the two races. Who is in danger? Not the Negro woman alone. Sons of white men walk the danger zone where respect is a failing virtue, and noble natures fall under the paralysis of passion. Moral safety demands a deep and abiding respect for personality, inter-racial and on all inter-graded social levels, if we are to escape the moral backwash between races and classes of society. Here we need a wider and deeper democracy. However separate as race or classes or crafts, we must be one as human beings. But in all cases mutual respect is the centre and citadel of our safety and life. This conscious democracy of the rights of mankind *as human beings* is fundamental and final. Jesus is right.

NEW YORK CITY Y. W. C. A. FOR COLORED WOMEN

A recent dedication of the Y. W. C. A. Branch for the colored women in New York City. A building magnificently appointed in every way. It will be the house of refuge, and a place of protection for many Negro girls who have moved to New York. Thousands in the years past have been swallowed up for the lack of a sisterly hand and wise and sane counsel when they first moved into New York City.

This Y. W. C. A. will be a place of recreation to a still larger number. And as a place of inspiration, it will influence a larger number still. The beginning of this enterprise and carrying it forward by Negro women represents the finest example of initiative and executive ability. Heretofore people too often have asserted the Negro women did not have executive ability. There are altogether, fifteen young women on the staff of this Harlem Y. W. C. A. and in no way and by no women is a building more carefully cared for and conducted than this Y. W. C. A. building on One hundred and thirty-seventh street, near Seventh avenue in the City of New York.

The Negro woman finding herself, is the Negro race discovering itself, and herein lies ground for larger hope.

The Y. W. C. A. in its work among colored industrial girls claims for them equal standards with all employed girls. The purpose of the Association as expressed through its various activities is:

To make approach to girls who are not acquainted with the Association.

To relate these girls individually and in groups to the Association.

To give young women a chance for complete development.

To educate public opinion to the industrial claim of the colored girl.

To educate the white worker to her responsibility to the colored girls for self preservation, mutual protection, better understanding and the furthering of God's Kingdom.

To arouse colored girls to their present opportunity and corresponding responsibility, for affiliation, cooperation, training and self expression.

To work to influence forces that have in them the shaping of the future of the colored girls.

To increase vocational opportunities.

To initiate activities among industrial girls.

To advocate vocational training on the same basis as that established for the white girls, making exceptions only to meet specific needs.

The emergencies of war created the demand for colored labor. Today is the day of reconstruction and industrial opportunity, when, through intelligent co-operative action the woman scarcely known two years ago, may so entrench herself in the strongholds of trade and industry that the color of her skin can never again act successfully as a barrier to the realization of her highest ambitions.

A TEACHER'S LETTER FROM SEBOYETA, NEW MEXICO

HERE we are—two of us—the only Americans in this little Mexican town situated in the very heart of the rocky hills, 7,000 feet high. It is a typical Oriental town and in appearance is "The Little Town of Bethlehem." The only foliage visible are small cedar trees which grow in quantities on the hill sides. They make one long to climb to the top of these towering hills and look beyond. There are no shade trees no grass, no ferns, for there is no water. The people irrigate for their gardens and crops, so they cannot use water to make their surroundings

SHALL WE LEAVE THEM IN THEIR HOMES OR GIVE THEM SCHOOLS

beautiful. All work hard to get a living from their ranches. Most of the boys leave in May for the hills to shepherd the sheep, while the men sow and harvest the crops, leaving only women and children in town in summer. The houses are adobe, dark and cold, with flat roofs.

Everything is made of mud and rocks, barns, fences, etc., but the roads are just mud minus rocks. Everything is cheerless and different from Porto Rico where tropical shrubs, plants and trees are green all the year; but when one becomes interested and absorbed in the needs of the people, surroundings are forgotten. Again there is no social distinction here as in Porto Rico; all seem to be friendly one with another; just one class.

The weather is cold and crisp like November in the East, so we need a fire. In my school room, there is a corner fire-place. It is amusing to see each pupil march in carrying a stick of wood saying, "Teacher see my wood! One stick—one wood."

I am talking with the boys about carrying stones to make a road in front of the school; some of their parents think it a good idea.

A dear little girl in our school was asked last week where Christ is, She answered "On the cross." Such a number of cheap crucifixes, images and gaudy pictures of the saints as decorate the walls of these front rooms I never saw before. The majority of the mothers cannot read or write but they are anxious for their children to learn, and send them to this mission school where the Bible is faithfully taught and memorized by the pupils. The children love the Bible and to hear them repeat it in English and Spanish does me good.

No one can know what this school has meant and will mean to this lonely desert town. How much more will the Boarding School in Albuquerque mean to the boys and girls of New Mexico?

OUR HOSPITAL AT PORTO RICO

MANY of our readers are familiar with the story of the new hospital named in honor of Dr. Ryder who was so many years a beloved secretary of the Assiciation. Those who are not will be glad to acquaint themselves with it and its work. The hospital, which stands on a commanding site in the Humacao valley, is a new building, 100 feet long with its floors and walls of reenforced concrete to make it as nearly fireproof as can be. Its spacious porches and many windows make a cool and inviting appeal to the sick people who have come from miles out in the country as well as from the surrounding farms and from Humacao itself, and who wait to be helped by our good surgeon-doctor Schurter. From the convalescent porch, there is a glimpse over the blue ocean in the distance through the white arches with the beautiful hills as a setting. Health-giving breezes blow through these arches and convalescent patients gather health and strength.

A recent letter says, "We cannot tell you how busy we are here now. Saturday was indeed a busy day in our hospital. There were 160 in the clinics in the morning, and four major operations. We had a surgeon here from San Juan, and they went immediately from one operation to another. Even then, some patients waited until seven o'clock in the evening and it was time for bed before the clinic ceased and they had attention. The previous Saturday, we had 190 in the clinic. We have six blind men here now at a time. The hospital is full; and every day we have put patients off until a later date. It is quite impossible to find beds for all, but we are all happiest when busiest."

A NOTED NEGRO TENOR

FOURTEEN years ago, a Negro youth appeared on the grounds of Fisk University. He was a stranger without money. A member of the faculty, the head of the musical department, chanced to hear him sing, and recognized at once that beneath his lack of culture there was a wonderful voice. In view of it, arrangements were made by which he could remain at the university and earn his board. Entering the lower grades of the academic department, he began at the same time his musical training, and kept it up for four years.

Then a travelling man from Boston who appreciated music chanced again to hear him sing. He likewise was impressed and to such a degree that he told the young man he "ought to have the instruction of the best vocal teachers in Boston." Accordingly, to Boston he went, meanwhile acting in an Insurance Company as messenger boy. His progress was so rapid and so marked that he was brought before the public filling Symphony Hall on two memorable occasions. His rendition both of French and Italian compositions was said to be "remarkable," but the songs he loved the best and the people enjoyed the most were the Negro "spirituals." Now, this young Negro, Roland W. Hayes by name, at this writing, is on the Mauretania crossing the wide sea for England, a noted Boston tenor, and his accompanist with him, but his ultimate destination is not England. He proposes to gather a small company to explore the region whereever he thinks Negro music has sprung, and to bring back to this country results that will bring honor to his race and to be to their advantage. He has declined flattering offers and unspoiled by the recognitions accorded him and by his brilliant successes he will be followed with great interest by all who know him. There are many who share his fine enthusiasm.

INDIAN LIFE AT CROW AGENCY

MRS. G. A. Vennink, missionary at the Crow Agency, Montana finds herself interested especially in child welfare among the

A CROW GIRL

Indians. She is working out an excellent theory of missionary service with loving care. She writes, "I have secured the promise of a demonstrator from the State Agricultural College for two days in the latter part of April and for a demonstrator for two days the latter part of May in social hygiene. I think I see myself clear for a special girls' room in my home. I have great faith in this plan for entertaining the girls in small groups. Dr. Elizabeth Allison, sent out by the Young Women's Christian Association, has been with us for some time. Her special subject is social hygiene, and she has given helpful lectures to both girls and women concerning themselves.

"If you could just go into some of these homes as I do and see how bare they are of the comforts of life and how little they help one to realize the highest in life, you would understand my longing to carry through a plan of this kind. Some few of our Indian women do have bed rooms of their own fixed up in good taste, but these are few. For the most part, they live in just one room or at the best two. They sleep, eat, in fact every activity of life goes in in that limited space. All life is open like a book for even small children to read. Of course, that is just what we find in other mission fields, but it is so hard to live the highest and best life so.

"Thier homes are so barren, so many times without any of the things that make a home. Their beds are simple a roll of bedding near the wall. Sometimes the wall will be lined with them. There will be a stove, a pile of boxes in the corner that contain their eatables. They sit on the floor, and eat there also. Many times the stove and rolls of bedding are the only furnishings Then again, one will see a few chairs and a table, but most of them prefer the floor. More of them are getting bedsteads now. Their homes are only places to eat and sleep and for protection from the cold. The children run around with just a dress, or if it is real cold two or three dresses, no underclothes. They do have shoes and stockings most of the time. There is no reading material of any kind, no music, no games, nothing to pass the leisure hours. This makes them want to be in groups, and the women will sit around and gossip while the men get together and throw arrows, play pool, etc., etc. This gives nothing to draw man and wife together, and everything to draw them apart. Sometimes when I look at this side of their life, I get discouraged, yet I greatly enjoy the work with the women and girls, and I hope that we may be able to bring some to a better understanding of the 'Jesus Way' and what it means, and to a bigger and better life in other ways.'

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year, to April 30th.

RECEIPTS FOR APRIL

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	9,005.25	1,753.78	2,934.49	....	50.40	13,743.92	2,339.42	16,083.34	8,519.98	24,603.32
1920	10,533.80	1,933.99	5,449.93	....	91.91	18,009.63	5,127.74	23,137.37	5,552.70	28,690.07
Inc.	1,528.55	180.21	2,515.44	.....	41.51	4,265.71	2,788.32	7,054.03	.....	4,086.75
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	2,967.28	.....

RECEIPTS SEVEN MONTHS—TO APRIL 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	83,109.88	5,372.92	18,249.94	.....	338.51	107,071.25	3,692.59	110,763.84	41,885.35	152,649.19
1919-20	99,172.72	5,653.24	25,492.02	5.00	400.94	130,723.92	8,559.29	139,283.21	52,746.37	192,029.58
Inc.	16,062.84	280.32	7,242.08	5.00	62.43	23,652.67	4,866.70	28,519.37	10,861.02	39,380.39
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	1,362.45	1,033.24	3,360.58	.....	202.47	5,958.74	16,664.08	22,622.82	50.00	22,672.82
1919-20	10,226.36	1,477.44	5,064.06	.....	244.79	17,012.65	26,918.00	43,930.65	.....	43,930.65
Inc.	8,863.91	444.20	1,703.48	.....	42.32	11,053.91	10,253.92	21,307.83	.....	21,257.83
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	50.00	.....

SUMMARY OF RECEIPTS SEVEN MONTHS TO APRIL 30

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	152,649.19	192,029.58	39,380.39	.....
Designated by Contributors for Special Objects	22,672.82	43,930.65	21,257.83	.....
Total Receipts Seven Months	175,322.01	235,960.23	60,638.22	.....

FORM OF A BEQUEST

"I give and bequeath the sum of .....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Calls are constantly reaching the office for material that relates to our new Department of Rural Work. The article by Dr. Dana in this issue of the magazine is therefore especially timely.

♣ ♣ ♣

Just as we go to press, checks have reached the office for two new missionary cars and half of the money for a third one. Thus, little by little, these urgent calls are being answered. Our heartiest thanks to the donors.

♣ ♣ ♣

Rev. Paul Leeds, whose work for more than a quarter of a century has been an outstanding feature in Louisiana, spent recently a few weeks among the churches of New York and Massachusetts speaking on home missions.

♣ ♣ ♣

We are glad to emphasize the value of an article, the first part of which appears in this issue of THE AMERICAN MISSIONARY, by Rev. Elwell O. Mead on "Makers of America." It is hard to overestimate the leadership that has been supplied in many lines of our nation's life by those who have been Congregationally trained.

♣ ♣ ♣

Superintendent Ricker rejoices over the coming of Rev. Samuel Holden as assistant in his great field. Mr. Holden did a distinctive work in Southern Pines, North Carolina, and more recently performed most valuable service with the Y. M. C. A. in military camps. He is well fitted for the task which he has undertaken.

♣ ♣ ♣

We regret to announce the resignation of Dr. Charles E. Enlow as general missionary in Florida. During his years of service, he has faithfully administered the tasks committed to his care, and the good wishes of the Society follow him as he undertakes work of a similar nature in Illinois. He will be greatly missed in Florida.

♣ ♣ ♣

Plans for the larger parish of Collbran are going forward. Rev. L. Myrvon Isaacs, of Orwell, Vermont, has accepted the position of assistant to Rev. James F. Walker, and is on the field. A Reo truck, which will be fitted for carrying a large number of people, has been purchased, and plans are well along for the parish house, which it is hoped will be erected this summer.

♣ ♣ ♣

That the Christian college is alive not only to the problem of foreign missions, to which it has already contributed such a noble galaxy of lead-

ers, but also that it may supply directing power to the increasingly difficult problem of home missions, is revealed in the article by President Blaisdell on "The Christian College and Home Missions" which will appear in the July number.

♣ ♣ ♣

The steady rise in salaries of men commissioned by the Home Missionary Society, which began several years ago, is rapidly bringing the average up toward $100 a month. The impossibility of a man with a family paying his bills on less than that amount is only too apparent. Missionary churches and the Society are co-operating in an effort to still further lift the average. We are confident that our constituency will back up this most worthy endeavor.

♣ ♣ ♣

After two years of service as ad interim superintendent of the District of the Southeast, Rev. George R. Merrill, D. D., closed his work the 15th of May. Dr. Merrill carried to that work the riches of years of experience as Superintendent in Minnesota, and during his stay has not only administered the office with far vision and skill but personally endeared himself to the people in the whole district. He has turned the work over to Rev. Lewis H. Keller, D.D., who is already on the field.

♣ ♣ ♣

Plans are on foot for a home missionary exhibit at the Tercentenary celebration in Boston which will occur June 29th to July 6th. The exhibit will be arranged by states, showing what the Home Missionary Society has done in the development of Congregationalism throughout the country and also indicating its present field of operation. In co-operation with the other Societies, it is anticipated that this method of studying home missions geographically will prove interesting and valuable.

♣ ♣ ♣

A new home missionary Ford car with self-starter, bearing the legend "Congregational Service Car," has recently started from Billings, Montana, to the Powder River country. Rev. Rufus Whitaker, our minister in charge, is said to be not only capable of shoeing horses but also of tinkering automobiles. He has endured the hardships of the frontier and considers driving a car over the prairies of Montana a real luxury. The whole country of Powder River has been assigned to us Congregationalists, so Mr. Whitaker's parish will include a territory equal to a large slice of many of the eastern states.

♣ ♣ ♣

The young people of the Congregational church at Monson, Massachusetts, recently in their church gave a home missionary pageant, with costumes, which was a decided success. The costumes provided by The Congregational Home Missionary Society were supplemented by those prepared by the young people themselves, and the procession of Roumanians, Italians, Greeks and other European peoples, as they appeared on the platform, enlarged the vision of the young people as to foreign-speaking work at home. A substantial check, sent to the Home Missionary Society, was an evidence of their deepening interest in this branch of our work. The pageant was very impressive and helped to bring realistically before this church the great problem of home missions to which it already contributes very liberally.

MAKERS OF AMERICA

CONTRIBUTIONS OF CONGREGATIONALISM TO THE LIFE OF THE COUNTRY

By Rev. Elwell O. Mead, Georgetown, Conn.

THE leading Congregational layman of Cleveland, when I was a pastor in that city, once told us ministers in an address that when his father was called upon to speak at interdenominational gatherings, he always referred to the Presbyterian church and the Methodist church and—"our church," fearing that if he said "Congregational" he would be considered sectarian. We have behaved that way for three hundred years.

REV. ELWELL O. MEAD

A few years ago a Chicago newspaper, in a page of human interest items, reported this incident: A grade teacher was giving a lesson in spelling and punctuation. After pronouncing the words and sentences for the children, who were to copy them at their desks, she passed from pupil to pupil to examine their work. Looking over the shoulder of one boy, she said, "Jamie, you have made a mistake, and I want you to find it for yourself." He bent over his work, wrinkled his brows and studied till he found it. By this time he was so eager he could not wait for the teacher to come around again, but frantically waving his hand, he called out, "Teacher, I know—I missed the 'congregational' point." We have been doing that ever since the Pilgrims landed. If we had not, we might easily have been the largest denomination in America, for we had the field and the place of power at the start.

I know the temper of Congregationalists is modesty itself, and that they have never been willing to hear themselves complimented; so if you have blushes, prepare to spread them now, for it is my intention to see in this article that the Congregational point shall not be missed. Why should it be? What have we to be ashamed of? Why should we not know our own history? A brotherly member of another fold recently said that if his denomination had our history, they would use it as a mighty asset in building up their church.

If this were a sermon, its text would be, "One is your Master, even Christ, and all ye are brethren," because these words contain the two fundamentals of religion without any fads or frills, and Congregationalism has always emphasized each human soul's relation to the divine and fellowship in that relation. We have always sought to help everybody to have a vital religious experience and to put it in practice in all human relations, and have cared little or nothing through what organization it was experienced or expressed.

Therefore, what we have done for

government, for education, for missions, and for union movements shall be my theme.

Common on the walls of our houses fifty years ago was the picture, "The Signing of the Compact in the Cabin of the Mayflower." What were those men doing? Two things. They were making the first written constitution by which men ever governed themselves, and they were making the New England town which Senator Hoar called "that unmatched mechanism of local self-government," which in more or less modified form has come into general use throughout the land; which has endured for three centuries with little change, while European dynasties have risen and fallen and European crowns have been thrown into a junk heap, and still functions as the most efficient form of self-government. A new proof of its vitality is the municipal town hall that New York City is building, planned to house the town meeting, to be a place where the citizens of the metropolis can meet and discuss openly all questions of public interest.

As the population multiplied in eastern Massachusetts, the people spread westward to the Connecticut Valley. History records the famous migration on down the river, led by Thomas Hooker, and the settlement of Hartford. Then came that memorable New England Sabbath, when Hooker preached before the General Court on the relation of the church and government to each other. The noble reasoning of that sermon furnished the basis on which was framed the constitution of the state of Connecticut, and the constitution of the state of Connecticut was the model after which was framed the constitution of the United States. And so the enduring form of our government owes its existence to a Congregational minister.

Other migrations followed, down the Connecticut Valley and westward, and a century and a half went by. Then came another pilgrimage. This one was led by the Rev. Manasseh Cutler. The movement started from Ipswich, Massachusetts, came down to eastern Connecticut, the leader's birthplace, continued westward through the state, across a corner of New York and through Pennsylvania until the Ohio River was reached. There they had prepared for them the second Mayflower. A larger number boarded it than had crossed the seas in the first vessel. Descendants of the original stock and with a century of experience in self-government, they were the best qualified to form a government of any men the world had known. Going down the Ohio they landed at the place afterward called Marietta and formed the first permanent settlement in what was then the Northwest Territory, out of which were carved the great states of Ohio, Indiana, Illinois, Michigan and Wisconsin.

The basis of government of the Northwest Territory was the ordinance of 1787, with its general religious tone, with its famous "temperance morality and education" clause and with its anti-slavery provision. The ordinance of 1787 was written by Rev. Manasseh Cutler, a Congregational minister. I have his two-volume biography, prepared by his nephew and niece, which verifies this statement, and the word of his grandniece, given in a personal interview, that there is no longer any question about his authorship of the famous document. The settlement of this great section under the influence of New England ideas and principles gave a definite trend to the development of our nation. One of the significant ways in which this is shown is that Ohio has furnished as many presidents as Virginia.

We all love to think of the great part Abraham Lincoln played in the abolition of slavery. We thrill as we remember that when he went down the Mississippi on a flatboat

and saw human beings on the auction block in New Orleans, he said that if he ever got a chance to hit that thing he would hit it hard. He was once asked what decided him to make the overthrow of slavery an object in his life work. He answered that it was the reading of some anti-slavery tracts—the printed sermons of Rev. Leonard Bacon, who was pastor of Center Church, New Haven, for forty-one years, and professor in Yale Theological Seminary for some fourteen years. So we have the testimony of the president who destroyed slavery that the source of his purpose was the teaching of a Congregational minister.

Through the centuries of American history we have been a bit shamefaced and allowed ourselves to be jeered at because our ancestors burned witches and made "blue laws." In this year of grace, 1920, a firm which does business all over the continent had a full-page picture advertisement, in a nation-wide periodical, of the burning of a Salem witch. But the truth is that Massachusetts never burned a witch. The Pilgrims came from Europe, where people accused of witchcraft were burned by thousands, but, thank God, they rose above that barbarism here. They hung some and smothered one, but they were never guilty of putting anyone to the flames, and it is high time that we rose in rebellion against this popular perversion of history. People have become provoked at me for challenging the statement that Connecticut had statutes forbidding a woman to kiss her child, or a husband to kiss his wife, on the Sabbath. How did these errors become common notions in regard to Connecticut history? A Church of England clergyman found himself as uncomfortable under Congregationalism, which was the standing order here, as Congregationalists were under the standing order in England. How did these errors become common notions in regard to Connecticut history? It was so irksome to this man Peters that he wrote a satire on the government of the colony, had it printed in book form, and called it "The Blue Laws." He then shook the dust of this depraved land from his heels and never returned. From this satire came the exaggerated and perverted notions about the early laws of Connecticut. Let us never suffer these errors to be stated in our presence without a protest.

The defense of liberty has ever been a passion with us. The Boston Tea Party, when it disturbed the Atlantic Ocean with its protest against taxation without representation, went forth from listening to an address in the Old South Congregational meeting-house. The Minute Men of Lexington were led by a Congregational minister. George Washington said that the man who built the redoubts that turned General Howe aside from his attack on Boston, was the ablest engineer officer of the Revolutionary War, and that man was General Rufus Putnam, a Congregational layman, a kinsman of Israel Putnam, and one of the leaders of the second Mayflower party, who went with Manasseh Cutler to Marietta and spent the rest of his life there. When I was a country district schoolboy on the Western Reserve we used to speak pieces every other Friday as the generation before us did. The favorite source of declamations for the boys were the speeches of Daniel Webster, and Webster's avowed life aim was the preservation of the Union. How we used to ring out his great phrase, "The Union now and forever, one and inseparable!" Thus for two generations his sentiments were echoed and re-echoed from the Appalachians to the Rockies, through the homes of the great Ohio and Mississippi Valleys, until from that region enough patriots went to the Civil War to more than determine the balance of power in the great conflict. In the very month in which this article was written a public lec-

ture was given in New York City, entitled "Webster the Founder of American Nationality." But Daniel Webster was a member of the Brattle Street Congregational Church, and when he was asked by an Episcopal rector if he would not like to change his church relations, he said, "No, I thank you. The simple creed and form of worship of the Congregationalists are quite satisfactory to me."

In our significant civil conflict England sympathized with the South. England wanted the South's cotton; England had lost the great American province and doubtless had some natural fear, on account of our great growth, for her position of leadership among the nations. In that crisis there was only one man who proved himself able to get a hearing for the North before an English audience. When he first rose before a great audience of university men, provoked at being induced to come to hear him, they began to howl and kept it up until their throats were tired. He then put in a good-natured word. Again they howled, but this time they could not keep it up as long as they had before, and when they again stopped to rest, he put in two good-natured words. Before they knew it, they were listening to this master of assemblies. The North got its chance to present its position and its rights, and England adopted a fair attitude. That matchless orator was Rev. Henry Ward Beecher, a Congregational minister.

The preservation of the Union and the overthrow of slavery went hand in hand, and it would be difficult to find a Congregational community of that day which did not contribute in all sorts of ways to the matter. Of course there is no more conspicuous piece of work toward the accomplishment of this result than Harriet Beecher Stowe's "Uncle Tom's Cabin." One story must suffice, where hundreds could be given, to illustrate the practically universal attitude of the folk of the Pilgrim faith toward slavery, but this story is so bound up with another movement characteristic of the Congregational mood that it must begin with the history of that movement. The Plan of Union between the Congregational Conference of Connecticut and the National Presbyterian Assembly provided that all churches in New England should be Congregational, but that they were already. It also provided that all churches west of New England, the outgrowth of either body, should be Presbyterian, or, if Congregational in their local government, under the care of the Presbytery. Under this plan, the lion and the lamb lay down together—with the lamb inside. We gave two thousand churches to the Presbyterians, membership, buildings, good will and everything, until Congregationalism came to be defined as "A stream that rises in New England, flows west and empties into Presbyterianism." The chief business of Congregationalism in those days was the organization of Presbyterian churches. New England Congregationalists going west flocked to Presbyterian churches as doves to their windows. The First, Second, and Third Presbyterian churches of Chicago received large numbers of Congregationalists. Then the anti-slavery agitation became acute. Congregationalists had refused to recognize the color line, and so had almost no churches in the South. The Presbyterian and Methodist churches were strong in the South, and naturally feared the free discussion of such a delicate question might result in divisions. So Presbyterian authority forbade freedom of speech on the subject. Sixty-three members of the Third Presbyterian Church in Chicago being of Congregational training and temper, naturally refused to keep still on such a vital subject and were cut off from the church roll.

(*To be continued in July*)

THE REDEMPTION OF DELIA

By Matilda Kidder Orr

YONDER in the woods where the trail leads, sounds the faint trill of a mocking bird. The dawn of spring is at hand. This is not the "Trail of the Lonesome Pine," but one of many trails running in all directions, like the web of a spider, through the forests of the Long Leaf Pine in the old "Tar Heel State." As the deepening shadows draw near, the bright sunshine is left outside. Large oak trees, intermingled with the pines, cross their branches high above the trail, as if in friendly greeting and protection. Not a human soul disturbs the stillness of the woods. In the gentle wind the long pine needles wave to each other and whisper in the language of the forest. The sweet odor of pine and of growing things faintly perfume the air, giving promise of the full, unfolded beauty so soon to appear in the resurrection of nature.

"WHERE THE TRAIL LEADS INTO THE CLEARING"

After winding in and out like a ribbon among the trees for a mile the trail leads into a clearing. On ahead, at the top of a long low hill, clouds of smoke rise lazily from the stone chimney of a very old one-room Negro cabin. This is the home of Delia. As I approach, a little flaxen-haired child, followed by a crippled hen, his devoted playmate, runs forward for a greeting.

THE HOME OF DELIA

Delia is of the third generation of "moonshine" drunkards. Like a candle burned to the socket, her father is wasting away with consumption in a distant cabin—the end of an ill-spent life of debauchery. His six children, whom he would not allow to attend school, never knew the meaning of the word "home." The coming of father was the signal to take to the woods and hide in terror. Sometimes they were too late to escape his cruelty. Delia, the oldest, received the brunt of his abuse. Knocked down and kicked, beaten and bruised until unconscious at times, and once a rib was broken. At twelve years of age she ran away and began to work in a cotton mill three miles distant. She was so small that standing on tiptoe she could barely reach up to the spindles.

Her father soon traced her and on pay day regularly appeared to demand her earnings, which kept him supplied with "moonshine." After a time, when her pay was raised, she secretly kept the surplus hidden until she had saved five dollars. All her life she had longed for a bureau. With this amount her dream was realized, and the cheap little treasure was moved into the tiny rented room. But the

father paid a visit there and her heart's desire was smashed into kindling wood.

Dissipated companions and wrong influences led her off on the trail which ends in despair. She became notoriously bad. Thus life wore on until she reached the age of nineteen, when she married a man she thought would change her life and give her what she never had possessed—a home. Once more drunkenness and cruelty became the program of her life, and again she took up life in the cotton mill, handing over her earnings through force, to appease her husband's appetite for corn whiskey. It was the custom of the men in his family to beat their women. Many days she went hungry, and after her little child had nearly met death at her brutal husband's hands, she left him.

"THOSE WHO FOLLOW HER"

When I first saw Delia she was lying in the shed of the old cabin. Back to her mother's home she had come, with her little son, and they said she was dying. On the pillow lay a flushed, worn face, bearing the marks of old aristocracy and inherited beauty. Thick, dark hair surrounded it, and the lovely brown eyes, heavily fringed, looked up in wondering sadness and unrest. She had just come from the cotton mill town two hundred miles away, where she had worked far too long after her lungs became diseased. My call was brief, as she was very weak, but I made a loving allusion to our Father's care and uttered a silent prayer.

Shortly after I again followed the quiet trail which leads to the little cabin home. I then told Delia of the Presence which walked beside me through the forest, even to her bedside, and that it would remain there with her, bringing comfort and peace. I told her that in the silent watches of the night she would never be alone, but would feel her Heavenly Father's love enfold her like a beautiful garment. A new light came into her eyes, and she said, "I never heard anything like that before. How beautiful it is!"

Later she told me of her consciousness of the Great Unseen Presence, and how she longed for more time by herself for prayer, but the children played about her door all day in order to be near her. In tears of repentance she knelt at the Master's feet and laid there her precious box of ointment. Delia cannot read, but she loves to hear "The old, old story," and often exclaims, "What a beautiful verse!" She tells her younger sisters to follow Christ and always be good women.

Recently she said, "Life has been so hard and full of trouble! I do not wish to stay here. I long to go home to God and be with my little baby in heaven, but His will be done." As I look at the lovely face, growing paler each day, but so sweet and peaceful, thoughts too deep for words will come. But there is joy in my heart that through the redemption of Delia may come the regeneration of those who follow her.

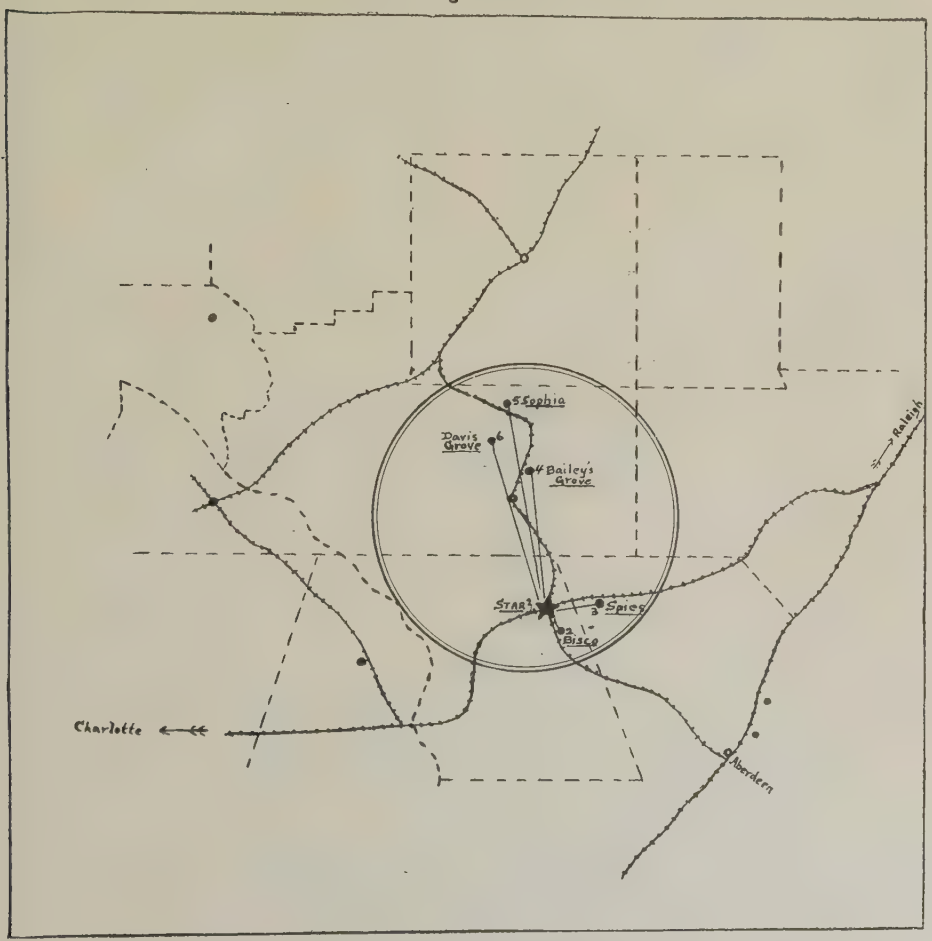
No definition of religion satisfies us, except that which declares that it is the completion of the life of man. —*Phillips Brooks.*

LARGER PARISH AND DEMONSTRATION PARISH PLANS

By Malcolm Dana, D. D., Director of Rural Work

THIS article visualizes by means of the accompanying illustrations the larger parish and demonstration parish plans which are being promoted by the Rural Work Department of the Congregational Church Extension Boards. Work as projected, and work already being carried out in three different types of communities, is described, together with the larger vision which inspires it. What is being done in these places by militant home missionary leaders, backed by people ready and willing to do a maximum service in taking possession of the open country, can be done elsewhere. Missionary workers who thus "attempt great things for God" and rural Congregationalism are certain to be marked out and chosen for a new and larger leadership. Already there is a demand for men who are experts in rural work.

The Larger Parish



THE LARGER PARISH, STAR, NORTH CAROLINA

Place—Star, N. C. A village of 300 inhabitants.

Workers—Minister, Rev. Ludwig Thomsen; Extension Associate, Rev. Parker W. Fisher; Home Visitor, Miss Matilda J. Orr.

Center—Country Life School ($40,000).

Outstations—Four Congregational churches and buildings, schools.

Extension Equipment—Parish Car; electric generator; moving picture machine; baby organ.

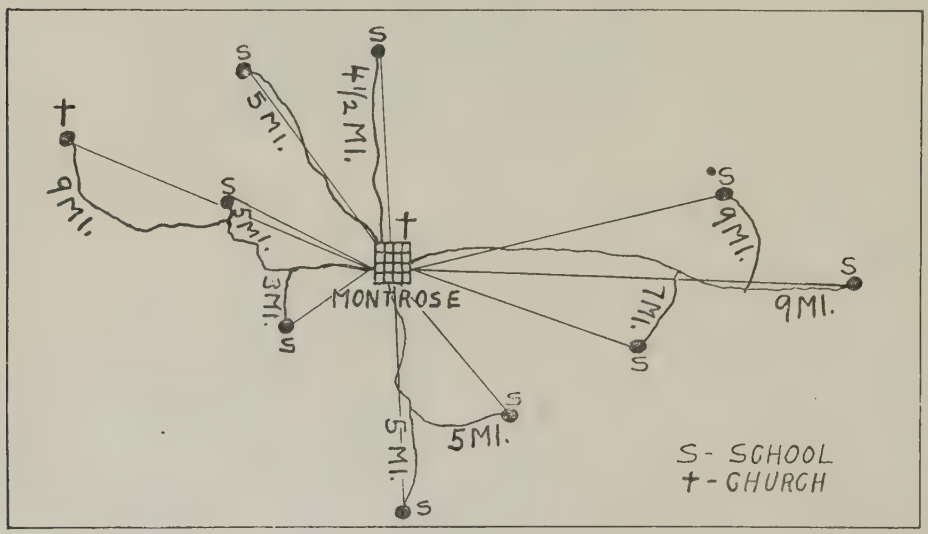
People—American; mostly white; illiterate; very poor.

Occupation—Small farming.

Country—Unsurveyed; undeveloped; poor soil.

Problem—Grade and high school; industrial education of backward children; better type of religion; home visitation. Typically Southern.

The larger parish plan is one by which village churches alive to their larger duty and privilege are multiplying themselves over the countryside. Outstations are established and a regular circuit maintained. These points may be Sunday Schools, preaching appointments, or little churches, regularly organized and meeting in their own buildings. Membership in the smaller organization frequently carries with it membership in the larger village church. The ministry in this larger parish does not end with Sunday, but includes week day pastoral visitation and a part taken in every activity which is of any interest to the people of the open country. The field demands the services of more than one pastor and also includes an automobile and equipment specially designed for a comprehensive social and religious work.



LARGER PARISH, MONTROSE, COLORADO

Place—Montrose, Colorado. Town of 3400 inhabitants.

Workers—Minister, Rev. Isaac M. Cassell; Extension Associate, (not yet on the field.)

Center—Community church ($60,000).

Outstations—Seven schoolhouses (one church organization).

Extension Equipment—Parish Car; electric generator; moving picture machine.

People—American; well-educated; prosperous.

Occupation—Agriculture.

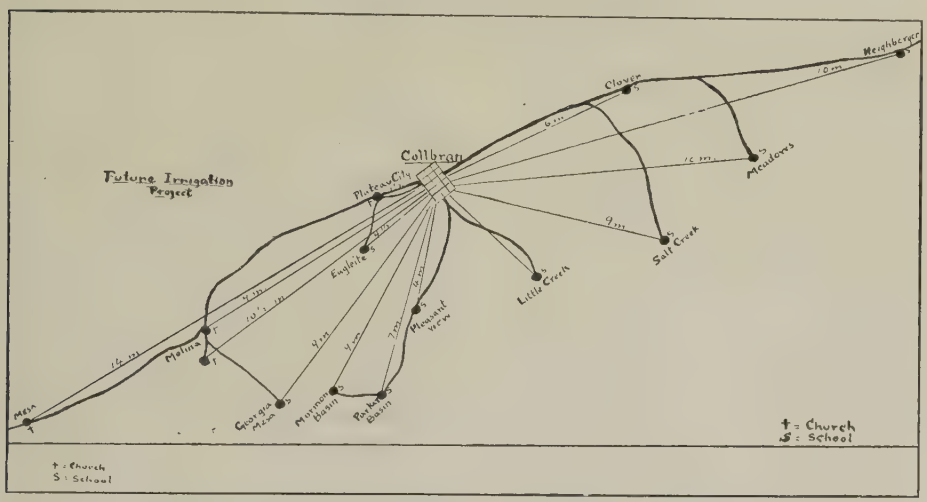
Country—Irrigated, fertile farm lands.

Problem—Religious and social extension work to win interest and bring outlying peoples in to church.

The larger parish plan is not new, but is certain to be increasingly used in a coming era of fewer and better churches. Just as the consolidated school is securing for country youth a better educational equipment and an abler teaching, so this larger ministry of "the church at the center" provides a better religious privilege. The old circuit rider system, which is now seldom used, is replaced by a more thorough extension work. The serving of a large area outside the village does away with wrong distinctions and rivalries between it and the open country and welds both together into one large and thoroughly christian community.

Such an outcome is very desirable.

The Demonstration Parish Plan



DEMONSTRATION PARISH, COLLBRAN, COLORADO

Place—Collbran, Colorado, village of 300 inhabitants; Plateau Valley, twenty miles by six miles, 4,000 people.

Workers—Minister, Rev. James F. Walker; Extension Associate, Rev. L. M. Isaacs.

Center—Church and Community House.

Outstations—Fourteen schoolhouses and churches.

Equipment—Parish Car; electric generator; moving picture machine.

People—Mostly American (85 per cent); well-educated; very prosperous.

Occupation—Stock growing; agriculture.

Country—Irrigated; fertile.

Problem—By an intensive and extensive religio-social problem to make conquest of the entire Plateau Valley.

The demonstration parish plan was suggested by the demonstration farm method used by the United States government. Certain promising fields are selected and cultivated under instructions from the Washington bureau and serve as a model to farmers in that neighborhood. In like manner the Home Missionary Society chooses promising churches and parishes for purposes of religious demonstration. This is done on invitation of the people and under formal agreement which imposes certain definite obligations upon both parties. The demonstration is for a period of years, and the parishes selected are made "specials"

and outside of ordinary missionary procedure. After thorough investigation of the fields and the workers to be placed over them, the societies co-operate to an unusual degree in securing an ideal equipment, adequate personnel, and ample support. The aim is to demonstrate what a church furnished with everything required for a complete ministry can really do and be in a community. It is expected that other communities will be inspired and influenced by these "model parishes" to make of themselves demonstration centers. The demonstration parish also offers an inducement to young men to enter the rural ministry and presents a goal of effort to those already there. It will cause rural ministers to stay by their ministry with an expectation that faithful work will ensure their ultimate selection to the leadership of these peoples and parishes which are examples for the whole religious world.

Both the above plans are generally used only where one church has an undivided possession of the field. Their use here, however, is itself a demonstration of the fact that people of different faiths can and will unite in religious work and worship. These parishes are prophecy of a day when such plans will be an interdenominational method of forever doing away with the useless and sinful multiplication of churches in rural communities.

The Larger Vision

The larger parish and demonstration parish plans are inspired by a new and larger vision.

"Community" no longer means the territory contained within the limits of the country village. The community extends out in all directions into the open country and includes all those homes, the most of whose interests center in one village. It is not measured by the team haul, but consists of the "family of folks" living within the radius of an automobile drive.

The church is something more than a preaching point. It has become a social center. Just because it cannot live apart from the life of the community it is a community church. It spiritualizes all life-giving activities of men, teaching them to engage in the necessary and legitimate work of the world with a consciousness that it is itself part of the work of the Kingdom.

The mission of the church is above all things to serve—to serve all the people, serve all their interests, and serve all the time. It exists to save souls; its purpose is to save men themselves and man. The church is a force rather than a field. Its real worth appears in Christian sentiment, the upward trend of community affairs, and in the actual results of its work on the lives of men. A right to be supported, the right of the church to be supported rests not upon what it is, but upon what it does, upon giving value for value, and making itself actually necessary to the community.

The minister is pre-eminently a man of God, but he is also an organizer, a community builder, and a social engineer. Not often a farmer, he is, however, rural-minded and able "to know the ideas, understand the ideals, and see visions of a new ruralism." He preaches Christ and His Gospel in terms of farmer life and leads his church out into a genuine program of rural and social service.

A plan for parish work is based upon "the long term policy" and a comprehensive survey of the community, and is wrought out on and for the particular place. Such a plan is definite, constructive and thought through. It has an aim, a goal, and is thoroughly workable by those who must execute it. The church that uses the plan dares to ask great things from God, from itself, and from the people, in the assurance that it is working for the biggest and best things of life.

Ministerial effectiveness is not an idle gift of "the cloth." It comes to the rural pastor as a man among men and is won by sheer force of an inherent manhood and "love for folks" which enables him actually to prove up as first citizen of the community. Such a man will not use the country pastorate as merely "a stepping stone to something better," or value it for some larger future it may bring. He will love it for itself alone and consider it a sublime way of spending a human life.

♣ ♣ ♣

THE ITALIAN CHURCH OF THE REDEEMER

By Rev. Henry M. Bowden, Director of Foreign-Speaking Work.

THE work from which has grown the Italian Chiesa del Redentore—Church of the Redeemer—has been carried on under various auspices and with many changes of location for perhaps twenty-five years. The organized church dates from 1903. For some years a building has been serving as a place of worship which began life as a stable, was transformed into a church by a group of Norwegians, and was finally taken over for its present purpose. It provided a room for preaching services and some small rooms in the upper story for Sunday School and occasional social use—all in rather poor repair and unfit for the wider community service which is increasingly demanded. Under all the difficulties that have been encountered the work has gone on, a source of light for many, but in no position to serve as it should the community about it. Any such wider service calls for larger expenditures. But feeling that if the work is to be done at all it should be done properly, we are now entering upon this larger effort.

NEW HOME OF THE ITALIAN CHURCH OF THE REDEEMER, BROOKLYN, N. Y.

As the pastorate was vacant, the first step was to secure a leader. The Rev. Gaetano Lisi, born in Italy, but educated largely in this country, took charge of the work the middle of March. Mr. Lisi was in religious work in Massachusetts before the war, served in the Italian army in northern Italy during the conflict, being three times wounded, and then entered the service of the Y. M. C. A. in Italy. After his return to this country he took up work with a small church in Massachusetts, combining this with teaching Italian in the American International College. The Brooklyn pastorate will give him the opportunity he wishes to develop a more varied work among his people. His wife is an American of Italian parentage.

The leader secured, we were faced by the need for new quarters. After a careful examination of the neighborhood and many negotiation, we have at last arranged for the speedy transfer to The Congregational Home Missionary Society of the old mansion at the corner of Clinton and Carroll

streets, just a few doors from the present church. The building will afford a good sized hall for church purposes on that floor and in the basement room for a clinic, and, when they can be fitted up, for baths. There is a large sunny room where we hope to install a kindergarten, and facilities for clubs for boys and girls. The upper floor will be used for the residence of the pastor and other necessary workers. Very little refitting will be required, the main items being baths which we hope to put in the basement and the decoration of the former parlors. The grounds and piazzas will be made as attractive as possible for the community during the summer months. We expect to be able to enter upon this wider work before the first of July.

We are looking for the advance movement in our churches to sustain this and similar work. The development of this work in one of the largest Italian colonies in the country will be of interest to all who are acquainted with the Italian situation. There is a common feeling that in this Italian work we are proselyting from those who are being religiously cared for by the Roman Catholic church. As a matter of fact, this is not the situation. Most Italians are Catholics, and many of them are good Catholics; but a very large number are untouched by any religious agency. In one city where the Italian population is said by the priest to number twelve thousand, this same priest admits that but two thousand are in any way related to his congregation. Now among the missing ten thousand there are some who are ready to hear what we have to say and to respond to the message we have to bring them. The soil is not easy to till; those Italians who are outside of the church are usually prejudiced against all religion, looking upon churches as the natural foes of liberty and progress. This prejudice is not to be overcome by diatribes against the church of Rome. In this work we do not seek to disturb those who find spiritual hope and comfort in that church; and we know there are many such. We also know there are many others who have neither hope nor comfort, and to all such our mission is plain. It is our business to get these people to look upon us as in sympathy with them in their efforts for better things and in their aspirations for diviner things. What we are striving to do is not to stir up anti-Roman prejudice, but to eliminate anti-religious prejudice and enlarge the play of good will. This, we take it, is the real road by which the people of the United States shall eventually arrive at the goal of more perfect union which is one of the objects of our constitution.

THE JOYS OF A COUNTRY PARISH

By Rustic

AFTER spending thirteen years as pastor of churches in cities—one a place of about 12,000, another of about 50,000, and a third of nearly a million—I accepted a country pastorate in the autumn of 1918. My church and parsonage are located right out in the open farming section; there is no semblance of a village or even hamlet at the point of which I speak. So for something like a year and a half I have been living a life radically different from what I was used to as an urbanite. The change from the big, throbbing city to the quiet of this rural community is about as complete as one could well imagine.

Of course the pace of life is much slower here than in the metropolis,

and the change is quite refreshing, I must confess. The sense of relief I feel after the high pressure of the city pastorates is altogether salutary. For instance, on Sunday we have but one regular church service, calling for only one sermon a week. That permits me to devote myself to my theme with unwonted singleness of heart. I can grip it and become gripped by it in a way which I never found possible before, when I was compelled to have under preparation two or more sermons a week. In fact, I find myself now able to enrich the whole service on Sunday morning in a manner precluded in the years when I must of necessity spread myself over several services on the Lord's Day.

The people here, too, seem to come to the Sunday service in a different temper than did the city congregations. They are fresh from contact with nature, and it is easy to lead them into the presence of nature's God. They are not surfeited with movies, lectures, concerts, and the like, and hence they have a relish for the Gospel. No complaint is hurled at one if he preaches forty or even fifty minutes. They seem to expect a sermon rather than a sermonette, and they treasure the word spoken with a glad eagerness that makes the preacher realize his efforts are worth while. Many of them hear practically nothing else in the way of public address during the entire week, and what is heard is pondered over and duly assimilated.

We hold a second service on Sunday evening, but it is a people's meeting, under the auspices of the Christian Endeavor Society, and entirely different from the worship of the morning. No midweek meeting of prayer is held by this church. Years ago I used to fancy that a church could not get on without a midweek service, but now I know better. While I by no means disparage such a meeting where it is desired and practicable, I am far from holding it to be essential any longer. Fewer public services, and they of better quality, is now my theory. So our Sunday evening service is made informal and varied in character. The people take the principal part, discussing matters of general interest. The pastor generally occupies a few minutes of the time, and at the close of the regular meeting he has sometimes conducted a half hour of Bible study, related some striking experiences in his ministry, or given a stereopticon talk.

Thus Sunday has become to me a day of delight instead of one of drudgery, as, alas, it often proved to be in my city pastorates, when the demands of four regular services, and occasionally one or two extra ones, laid so many duties upon me.

The days of the week, too, do not weigh so heavily upon me as they did before I became a country dweller. So many organizations existed in my city churches, holding weekly or monthly meetings, and usually expecting the attendance or the attention of the pastor, and so many outside agencies—reform and relief societies—drew upon my time and strength, that I seldom enjoyed an evening of relaxation at home with my family. Now I can be at home nearly every evening, and what good times we have together—reading aloud, singing, conversing, and getting thoroughly acquainted with each other!

My freedom from the exacting duties of the city pastorate has also permitted me to do some special reading, which I have long desired to get at, but which somehow I never found time to accomplish before. Besides I now have time to reflect upon what I have read, to really meditate upon Biblical and other fine passages, and get to their marrow.

The social life of the church is much simpler than that of the urban church. It is, for the most part, in the keeping of the Ladies' Aid Society, and let me tell you that it is

effectively handled. A biweekly meeting of the society, of which the men are honorary members, is held at one of the farmhouses, and is well attended by young and old of both sexes, especially in the winter, when the farm work is reduced to a minimum. There we cultivate good fellowship about tables well laden with viands, and afterward listen to worthwhile literary and musical programs. Or a more pretentious program, furnished by celebrities brought from afar, is put on at the town hall—our parish house virtually. For the most part, simplicity and genuineness characterize everything. We enter into these affairs with zest and realize big community dividends.

But lest some of my readers may think I have hied myself away to the country in order to enter a sort of lazy man's paradise, let me hasten to assure them that my life here has not permitted me to grow indolent or rusty. Since becoming pastor of this church, I have been sufficiently active to gather eighteen new members into its fold—seventeen of them on confession of faith. I have made four hundred and fifty calls over a widely spread out parish and despite a winter of almost unprecedented severity. Then, too, I have successfully put across a big improvement project, raising over $3,000 (the largest sum ever secured on the field in one year), with which we have modernized and beautified our old New England meeting-house, making it one of the finest rural churches in the state.

All of this work has been a joy and not a burden. It has been sufficient to keep one at his best, but not to overtax and well nigh paralyze him, as do the modern tasks of the average modern city pastorate.

Now, I am writing these things, not to discourage city pastors, but if possible to rouse the laymen of the city churches to the need of lightening the heavy burdens that rest upon their shepherds' shoulders. City churches are fearful devitalizers of ministers. They demand young men insistently, but soon take the juice out of them. No wonder the deadline in the ministry is placed at forty or below.

I have another purpose also in writing this article. I want to impress upon some of our city pastors the real joy and the rich rewards to be found in country parishes. The cities are overcrowded with churches in many instances. In numerous places several of them might be profitably combined and many ministers released for service elsewhere. On the other hand, there is a great demand for ministers in rural churches. If the federation idea could be carried out, and the ministers released would turn to the rural parishes, there would be no loss to urban Christianity, but real gain to the Kingdom of God in the country. Many pastors now struggling along under a staggering load would be far happier and much more useful than they are at present.

Think these things over carefully, brother pastors in the city. Maybe you will, like Philip, hear the Spirit saying to you, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." There are many desert spots calling for messengers, where a work may await you more important than that you are seeking to do under great handicaps in your present Jerusalem. So then, if the call comes, heed it and flee to the country. You may render a service to Jonesville or Smithborough that will result in greater increase to the Kingdom and vastly more enhanced rewards to yourself than could ever be realized where you are now employed at so great a disadvantage.

There are forty-eight million Americans who belong to no church.

THE INDOMITABLE SPIRIT OF THE WEST

By Rev. Elmer H. Johnson, Billings, Mont.

IN this state the month of April was given very largely to the interests of the work as represented in the Interchurch World Movement. We were represented at practically all the county conferences of the Interchurch, our delegates seeking to conduct a good denominational conference and set up the organization for the financial campaign.

Seventeen of our churches have reported and have subscribed more than two-thirds of our state quota, combining the apportionment and the emergency fund. Nearly all these churches went over the top by a good margin. We feel confident that the state can be counted upon to raise both the apportionment and the emergency fund in full.

The Community Church at Billings has done especially well. Its workers conducted the survey for the Interchurch in the entire South Side of Billings, and were the first to complete their work, receiving high praise from the Interchurch leaders. They voluntarily added fifty dollars to their quota for our campaign and went over the top in a few hours on the afternoon of the 25th. At the same time they raised about $1,200 for their local expenses. We feel that we have reason to be encouraged.

Our church at the Polytechnic Institute was given a quota of $100, but voluntarily raised it to $300, and subscribed it. Our Great Falls church set out to raise about $700 and reported $1,700 in the hope of making it $2,000. Besides that they took in seventy-eight new members April 25th—the day of the drive.

In drought-stricken Montana I have yet to hear of a single church that declines to participate in the World Movement. Nearly all of them accept their quotas with enthusiasm. Still there is a feeling of pressure due to the three cropless years. Just before the service in a dry-land town, two or three men said to me, "Mr. Johnson, we do not know what your plans are, but we want you to preach a sermon for us, something that will encourage us. You know we have not had a crop for three years." If you want to feel the throb of an indomitable spirit, come out to Montana.

A FIELD FOR COMMUNITY USEFULNESS

By Rev. Fred P. Ensminger, Denver, Colo.

"BARNUM" is a neighborhood on the west side of Denver, twenty minutes by tram cars from the central loop. It is named for Phineas T. Barnum, who, years ago, bought a tract of land within its present limits.

Originally the hill section was laid out as a fine residential district, on account of the beautiful view overlooking the western mountains which, beginning a dozen or more miles away, are topped by the Continental Divide with its perpetual snows. Railroad tracks in the lower ground cut the western section of Denver off from the main part of the city and consequently no restricted residential section appeared in Barnum. The viaducts came first, and in 1917 the fine million dollar viaduct was built, which is the most direct avenue from the busines section of Denver to the mountains.

Between Barnum and the viaduct lies Villa Park. Both districts are unrestricted but have few pretentious homes. A number of people have lived in the section for years. Their acquaintance makes the community life resemble that of a village on the edge of a city. A large number of people have come into and gone from the neighborhood during

the time of its existence.

In 1890 the first church in the section was located on a corner of West Ninth Avenue in Villa Park, and called the Villa Park Congregational Church. In 1913 the name was changed to the Seventh Avenue Congregational Church, when a dignified and desirable two-story brick church and parsonage were built at the corner of West Seventh Avenue. In the thirty years since the organization of this church it has had twenty pastors, counting the writer.

I accepted the call to the pastorate in 1918. In two former fields I had offered my services as a misionary and pastor to a church that had lost hope of finding another leader. It was not possible for me to remain long in this small town because of the lack of school advantages for my two boys of high school age. The retiring pastor of the Seventh Avenue Church, who had remained on the field a year and a month, had a residence in a part of the city remote from the church, and the parsonage was occupied by a policeman. He liked his residence and objected to moving, saying that the pastor could not receive sufficient support to enable him to remain; he also stated that a policeman needed a house to live in.

The Ladies' Aid Society had been paying two hundred dollars a year to the Church Building Society for five years at the time of our arrival. Any extra burden was likely to be doubly heavy at that time—the lean war years. The trustees had been unable to keep up their payments on the parsonage. The first task, obviously, was to bring the Gospel to bear upon the people and to rally them to the church and its work. Mrs. Ensminger believed that the Ladies' Aid should attempt to raise the entire balance of the debt. The early agitation found many with good wishes and few with faith. Finally, however, a beginning was made. The Church Building Society agreed to remit $500 if the balance could be raised. Two facts then developed: one, that the government was constraining people to buy bonds; the other, that the Church Building Society would as readily take bonds as money. The chairman of the board of trustees moved across the city and took his church letter. As a valedictory he promised the church to give a fifty dollar Liberty Bond toward the payment of the debt, if nine others would do the same. For weeks but one other bond was in view. But on Memorial Day one was given by one of the members in honor of her lately deceased mother, a G. A. R. veteran gave another, and within two weeks the Ladies' Aid gave a community supper at which twenty pledges for bonds were received. Other subscriptions were made, and the fund was overpledged two hundred dollars. The debt is now discharged and the fine property is free.

A wonderful test of faith came two weeks before the supper for the raising of the debt was given. The church was asked for two hundred dollars, in five year pledges, for the Pilgrim Fund. We might have been excused, but it was a glorious cause and an insurance which every church needed. In two church presentations a little over three hundred dollars was pledged.

So the slate is clean. Our benevolences are paid, and we are emancipated from debt and have a fine property for our needs. The roll at present is chaotic, but we seem to have about seventy-five members. Twenty-one of them came last year, two-thirds by letter, one-third on confession of their faith.

Intermediate and Junior Christian Endeavor Societies have been organized and flourish. The church school has taken the graded lessons. The primary department is now large and efficient. At Easter the "Fellowship of Prayer" was carried out, and the church now expects to fulfill the design of those who planned it—to become a community church for the neighborhood.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF APRIL	Av'ge five prev. years	8,453.15	1,549.43	10,002.58	5,763.41	4,239.17	16,712.46
	Present year	8,609.06	1,592.87	10,201.93	3,833.77	6,368.16	6,721.83
	Increase	155.91	43.44	199.35		2,128.99	
	Decrease				1,929.64		9,990.63

RAISING THE AVERAGE

The amount available for national work this month is $6,368.16 as compared with $4,239.17, the average for the month of April for the past five years, or an increase of $2,128.99. This is most encouraging and will help greatly in meeting existing emergencies such as the increase of pastors' salaries, etc. It will be most interesting to study this page during the next few months, for here will be revealed the result of the Congregational World Movement as it relates to home missions.

The lessening of the work in the field at large by reason of shortage of men has been one of the ominous signs of the times. Churches without leadership soon disintegrate. The Superintendents will now turn their attention immediately to the strengthening of weak places and the securing of more men on salaries as large as circumstances permit.

The decrease in legacies, while serious, can be made up through the Legacy Equalization Fund.

Some of our heavy expenditure just at present comes from the necessity of adequately caring for fields that have been allocated to us through various surveys, notably that of Montana.

An unusually large number of students is being employed this summer who will care for fields, many of which have been closed for some time.

We will hope that the increased average of giving realized through the special effort of the World Movement will become permanent.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to the Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri 5; Nebraska, 7½; New Hampshire, 47, New York, 10; Ohio, 13; Rhode Island, 20; Vermont. 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

At its April meeting the Executive Committee voted a parsonage loan to our church in Emerald Grove, Wisconsin, to enable it to complete payments on its new modern parsonage adjoining the church. This is a rural church in one of the finest sections of Wisconsin. We aided in building a house of worship there sixty-six years ago by a small grant from the "Albany Fund." Though its membership has never been large its spiritual influence has been strongly felt in the Badger State. Secretaries Smith and Richards both have a peculiar interest in our work in Wisconsin because of previous pastorates there, in Superior and Madison.

♣ ♣ ♣

At the same meeting the Committee appropriated a parsonage loan to another rural church in Eagle Butte, South Dakota. This is in the northern part of the state, west of the Missouri river. It is a new and undeveloped region for the most part, only recently opened for settlement. A hill, nearly circular, thrust up from the prairie to a height of a hundred feet or more, makes a conspicuous landmark and gives to the village its name of Eagle Butte. Three or four hundred people live within three miles of it and ours is the only Protestant church there. The pastor has three other preaching stations but needs a good home at this point.

♣ ♣ ♣

Toledo, Ohio, is growing so fast that it is hard to keep up with it. Two of our young churches, Park and Pilgrim, are located in different sections of the city which are rapidly developing. To meet the imperative need of the situation and give a spiritual ministry to the teeming multitudes that throng their doors they are compelled to build in spite of the high prices that prevail. They represent the urgent city problems which are providentially thrust upon our attention. Our Committee has made a generous response to these two churches asking the co-operation of this Society, feeling that no calls for our assistance are more important than those from such cities.

♣ ♣ ♣

Key West is the very end of the finger-tip with which Florida points to the Equator. It is our southernmost outpost. On this little island, reached by the railway running over the tops of the "Keys" below Miami, is a city of about twenty thousand people. Our church has done good work here for nearly thirty years. We helped to complete the house of worship in 1893, and it is hallowed by many associations. Last September a tropical storm swept over Key West, doing much damage. Our church building was one of the victims of its violence. The tornado tore the roof so that it had to be replaced. Windows were smashed, and the interior was injured. As with a Titan's fingers, bricks were torn out of the wall, making a hole fifteen feet square. It will cost nearly $2,000 to repair the house. Of course we gladly came to the rescue of the church in this emergency with a new appropriation.

THE JAPANESE CHURCH, OAKLAND, CALIFORNIA

THERE are about 5,000 Japanese in the East Bay Cities, of which Oakland is the center. Most of them have come to America to make it their permanent home. In their families are many little children as wide awake and full of promise as if they were descendants of those who came over in the Mayflower three hundred years ago. Their elders also are alert and progressive as we might expect those to be who are called "the Yankees of the Orient."

Many of them came under the influence of our missionaries in their native land, and have brought to their new home in California the ideals and principles of Christianity. But Buddhism is strong in Japan, and many of those who came from there are nominally Buddhists. To prevent them from leaving that faith there are many Buddhist missions on the Pacific Coast, and zealous priests of that religion are actively at work among their people.

Sixteen years ago our veteran leader on the Coast who has done so much to shepherd the Orientals there, Rev. William C. Pond, began this work for the Japanese in Oakland. In 1906 the church was organized as a branch of our First Congregational Church of which Dr. Charles R. Brown was pastor. The Rev. S. Okubo became pastor of the church, a man of remarkable devotion and wisdom. He worked very earnestly to build up a strong church. He was a thorough believer in Congregational principles, and steadily urged self-respect and self-government. He had the joy of seeing steady progress made, and the membership increased in numbers and enthusiasm, so that in 1908, two years after it was organized, the church became self-supporting.

Through the energy of Mr. Okubo several thousand dollars was collected from the Japanese to purchase a lot with a building upon it. The old house was used as a dormitory, and a

JAPANESE CHURCH, INTERIOR, OAKLAND, CAL.

JAPANESE SUNDAY SCHOOL, OAKLAND, CAL.

JAPANESE PARISH HOUSE, OAKLAND, CAL.

small chapel was erected in one corner of the large lot. Here they have worshiped in quarters too cramped for them. Their overflowing Sunday School called for more room. They needed ampler quarters, also, that they might offer Christian hospitality to those who were newcomers to America.

The first pastor having died, the Rev. Kanosuke Nukaga was called to be the leader of this people, and he entered zealously into the task of securing the new place of worship. A plan was adopted for a frame building, forty by seventy feet in dimensions, with an auditorium seating two hundred, and a Sunday School room seating as many more. When the two rooms are thrown together, a quite large congregation can be gathered within the walls.

While the original ten members had grown to nearly a hundred and forty, not all of them were on the ground. Four had gone back to Japan as strong, influential Christian preachers. This marks this church as an important factor in our foreign missionary work. Other members of the church had moved to other localities along the coast. But there still remained in 1917 seventy-two present and active members, of whom forty-two were men and thirty were women. They girded themselves for the great task of securing the desired new building, and sent an emergency call to the Church Building Society asking its co-operation. They themselves gave about $3,000 toward the needed amount, and their friends also contributed to the building fund. An American friend, who is an ex-Congregationalist, offered without solicitation, a donation of $250. The widow of the late pastor of the church, Mrs. Okubo, offered a watch formerly worn

by her husband, as her contribution to the building fund. Our First Church, in recognition of the tie that first bound it to this branch, made a donation.

Of course, when we found the work going forward with such sacrifices and success, and saw the applications endorsed by Messrs. Rathbone, Van Horn, Hinman, and Wikoff, our Committee gladly came to the rescue with its grant and loan to pay last bills.

The dedication was held with great interest, five Japanese ministers, and five American ministers participating. The sermon was preached by their pastor, Mr. Nukaga. Our Mr. Wikoff was also present, and made an address. This was one of the interesting features of the last year of his life. He was deeply interested in the success of this church.

EQUIPPING THE ROOMS OF THE NEW BUILDING

By Secretary Charles H. Richards.

THE new parish house of the modern church will probably have many rooms. The two rooms of the former "meeting-house" (auditorium and vestry or chapel) rendered good service in their day, but the new program of larger service calls for several separate rooms for the different departments of work. A single room may have several different uses. We know a church where the same room is at different hours the Sunday School assembly room, the gymnasium, and the banquet hall. If the advice of Polonius to his son with regard to his apparel was sound—"costly thy habit as thy purse will bear"—we may apply the same principle here and say the parish house may have as many rooms as the financial strength may permit. One church may have forty; another church can get along very well with ten; still another with five.

But the bare rooms will be only an embarrassment. They must be properly equipped if they are to yield the best service. What do they need?

Cloak Rooms

In a large public building where there will be social gatherings, ample cloak rooms for both men and women should be provided. You like to know when you go there that there is a special place where you may "rest your hat," as the phrase goes in certain sections. These should be abundantly provided with hooks for coats and hats, with shelves above for packages, with a place for rubbers, with umbrella stands for rainy days, and with a mirror in which the doubter can make sure that he is presentable. When a large social gathering is held it is convenient to have an attendant in each cloak room to have charge of the wraps, and perhaps give checks for them.

The Pastor's Room

Not far from the entrance will probably be found the pastor's room, easily reached by him and by those who need to confer with him. If this is to be occupied by him only for an hour before each service and for certain office hours during the week, it may be quite simply furnished. A good table well supplied with drawers, several chairs, such books as he may constantly need upon the table (neatly arranged), a closet for his wraps, and for his vestments if he uses them, and an umbrella stand should be there.

If this room is also the pastor's study, it needs a more complete equipment. A large flat-top table with plenty of drawers, should occupy the center of the room, with a large, comfortable office-chair before it. Several large chairs and some smaller ones should be about the room, but not too many. Bookcases will line the walls where the doors and windows permit, and these will be occupied by his

private library. It will be convenient for him to have also by the corner of his table a revolving bookcase for the books he needs to consult most frequently. A telephone should stand upon his table, which will save him much time and many miles of travel. A fireplace with a good gas log will put good cheer into his sermons when the chilly autumn days come. A typewriter should stand close by, that he may be up to date in his correspondence as well as in his sermon preparation. The pictures on the walls will doubtless be of his own selection and placing. A private toilet should be connected with this room, and the closet for wraps should have ample shelf room for his various papers.

The Church Parlor

The center of the church's home-life will be the parlor, and this, therefore, should be planned for with the utmost care. This is woman's domain, and to the home-makers and housekeepers of the church should be entrusted the planning and furnishing of this delightful room. They will wish to make it a spacious and noble apartment, large enough to afford ample accomodation for all the people when they gather for friendly fellowship. A room twenty by forty feet will do very well for some churches: one thirty-five by seventy will do for others. They will doubtless insist on a good hardwood floor adorned with attractive rugs. Two or three tables of good design may be placed where they will not interfere with the easy progress of people about the room; artistic draperies will hang at the windows, and sofas and chairs of attractive patterns may give tired people a chance to rest, and will make the missionary meetings more attractive. One or two large fireplaces will make the place seem homelike. High-backed settees on either side of them may add to the air of domesticity.

The decorations of the room may well be left to the good taste of the women. Doubtless the walls will be embellished with pictures to some extent. It is a pleasing custom in many churches to express their warm regard for former pastors by placing their pictures on the walls of the church house. Sometimes these are good, and sometimes they are far from ornamental. In a great Florentine gallery one room is devoted entirely to portraits placed closely together covering the walls. Why not make the trustees' room a portrait gallery from whose walls the faces of the former leaders of the flock shall look down with a benediction in their faces upon the officers of the church of today?

In the chapel of Mansfield College at Oxford, one is struck with the many historic memorials which adorn that beautiful room. The students of that Congregational College cannot forget the antecedents of the free churches, as they see about them the many reminders of those heroes of faith who stood valiantly for the liberty wherewith Christ makes His people free. Cromwell and Milton, the great Puritan divines, the Pilgrims and the missionaries who have carried the Gospel message far, make one feel that the spirit of those great champions of freedom and truth still lives. Why not embellish the walls of the church parlor with the work of great artists who have immortalized scenes and events in our Congregational history? There are plenty of great paintings to tell the story. Kaulbach's "Reformation"; John Robinson's "Farewell Prayer" as the Pilgrims were about to embark; "The Mayflower"; "Signing the Compact in the Cabin of the Mayflower"; "Landing at Plymouth"; "The March of Miles Standish"; "The Return of the Mayflower"; "The First Thanksgiving at Plymouth." These and other pictures have been finely engraved, and would fitly grace the walls of a church home.

The Dining Room

Next to the parlor in our thought, though not necessarily so in actual

position, is the dining room. This is now recognized as an essential adjunct of a modern church. Eating together is an expression of fellowship. A sandwich and a cup of coffee will unlock the tongues and warm the hearts of people with a magic surpassing anything else. The dining room must be equipped with everything necessary to make the social gatherings successful. Ample table accomodations are of course a necessity.

The table tops may be separate from their supports, and may be stowed under the platform, if the room is also used for the Sunday School. The "horses" which support them may also be packed there. A plentiful supply of chairs should also be on hand. Doubtless the Ladies' Aid, which is always a tower of strength in the church, will see to it that a full supply of dishes and table silver is kept at the church under its custody always ready for use. They will also make sure that table cloths are there, owned by the church, so that there will be no need of asking the women to bring from their houses these essentials of a well-set table, with the peril of loss or injury to be lamented afterwards. A generous supply of paper napkins may be kept always on hand. Probably the decorative instinct of the women will prompt them to keep on hand vases and other suitable dishes in which they can arrange ferns and flowers in their season, to give a glow and elegance to the tables which will awaken admiration.

The Kitchen

Of course the dining room is of little use unless there is a well appointed kitchen within easy reach. Proximity here is of great importance, for it saves many steps and insures prompt service. Some churches, to be sure, have the kitchen in the basement, and send the viands up by a dumbwaiter to be served in the dining room on the floor above. But this requires an additional serving room where things may be assembled and sent out in orderly fashion, and is not nearly so convenient. The kitchen should be immediately adjoining the dining room, with two doors, one for those coming out, and one for those going in, so that the waiters passing back and forth in serving the dinner may not collide with each other.

The kitchen should be provided with closets, cupboards and drawers for storing the articles needed. Unless there are ample cloak rooms elsewhere there should be a closet for the wraps of the wise-hearted women who come to prepare the repast. There should be cupboards for the dishes and the church silver, and drawers for the various utensils needed in the kitchen. At one side of the room will be a good range or stove, so that the dinner may be served hot. Near the door through which the dishes are brought back should be a large table where they may be deposited. Next to this should be the sink, with hot and cold water faucets, and with a good drip-board, so that the dishes may be conveniently and speedily washed and dried. A large table in the center of the room is necessary on which the courses of the dinner can be arranged before they are sent out, and on which the dishes can later be placed after they are washed and are ready to be put away.

The preparation and serving of a church dinner will go smoothly and easily if the work is perfectly methodized. Each person should be assigned to a certain definite part of the work. Certain persons should have charge of the linen and silver and the arrangement of the tables. The persons who have a genius for making delicious coffee should be assigned to that task. The small group whose duty it is to plan the supper will see that the various articles are there, and others at the range will make sure that they are ready to serve. The captain of the company of waiters will instruct and drill them in their part. Still others will receive the dishes as

they are returned, and will make them ready for their proper place of storage. Many hands make light work, and if all forces are marshaled and work together according to a plan well thought out, the work need not be too fatiguing, and the result will be a knitting closer together of the great church family by the ties of friendship and Christian sympathy. The ministry of woman through the social life of the church, of which she is the inspiration and guide, is a mighty factor in promoting the work of the Kingdom.

Perhaps we ought to add that in equipping the kitchen every utensil which a good housekeeper needs in her own home should be provided for this part of the church house. Brooms and pails and mops and dustpans and dishcloths and dishpans, and a garbage pail, and matches, and a can opener, and a carving set, and boxes for salt, sugar, tea, and other articles should be at hand. Chairs or stools for the weary workers should not be forgotten.

CONGREGATIONAL CHURCH, PARK FALLS, WIS.

HOW would you like to live in this pleasant parsonage, and be the pastor of this attractive church in Park Falls, Wisconsin? Not that you can displace the present pastor—he is too popular and has led in securing this fine property. But wouldn't it be a joy to have the only English-speaking Protestant church in a population of four thousand people, with three hundred families looking to you for counsel, and nearly four hundred in the Sunday School? This is in a growing town in the northern part of one of our finest states. We aided in the completion of the first modest house of worship twenty years ago. That building is entirely outgrown. With one consent they wrecked it that they might put something better in its place. This one cost $2,200. They also have an excellent new parsonage, built without our aid.

Wisconsin has all sorts of attractions. Thousands of little lakes flash their beauty for the eye. Picturesque scenery greets the traveler. Best of all are its churches, which are often architecturally beautiful.

THE CONGREGATIONAL EDUCATION SOCIETY

This is the season when young people by the thousand complete their course of study, and go forth with diplomas in hand. "What shall I do with my life?" This is the question asked by them over and over again. Many have the answer clearly in mind. They have chosen their life-work. Others are in a state of uncertainty. For them we hope and pray that they may see clearly the higher values in life, may recognize the opportunities. Positions of leadership in Christian service are waiting to be filled. Calls are insistent and innumerable.

♣ ♣ ♣

Young men are greatly needed in the ministry of the church. Dean Charles R. Brown says:

"I am ready to affirm with the utmost heartiness that in my judgment there is no place on earth where a serious and earnest man can at present invest his life with more satisfaction to himself, with a deeper sense of real serviceableness to his fellow men and with a warmer sense of God's own approving favor than in the ministry of the modern church."

♣ ♣ ♣

The same thought is expressed by Rev. Charles E. Jefferson:

"The world is waiting and clamoring for preachers, men of virility and courage and insight and energy. Never has the minister had such an opportunity for effective service as today. In every community there is a call for men who shall hold up high ideals and who have the insight to interpret the signs of the times. No matter how many talents a man may have, he can use them all in the ministry and then be sorry he does not have more."

♣ ♣ ♣

Our mission fields call loudly for teachers, evangelists, and medical missionaries. More student volunteers are needed. Where are the college graduates who will invest life and talents in missionary work at home or overseas?

The demand for teachers in the schools of our land is unprecedented. At the beginning of the current year the Bureau of Education reported more than eighteen thousand teachers' positions in the public schools as vacant, while forty-two thousand were filled by those whose qualifications were below the standard. The report continues:

"This situation is a national menace. It is useless to talk of Americanization and of diminution of illiteracy and other national educational problems unless it is faced at once."

♣ ♣ ♣

Many appeals for young women workers are made to the Schauffler School. The two following are typical:

"Our case is urgent, for we are carrying on Americanization work among seventeen nationalities and the demand for young women who can speak these tongues and are trained for service is imperative. Have you any graduates you can suggest?"

A COLLEGE OF IDEALS IN A LAND OF OPPORTUNITY

THE college is Kingfisher, the most southern Congregational college in the great Southwest. Oklahoma is well designated as the Land of Opportunity. It is one of our most progressive commonwealths, still in the making, with vast agricultural, coal and oil resources yet to be developed. Great supplies of petroleum have been discovered, and enormous fortunes made. The Congregationalists, however, have not been the ones to gain these fortunes. A college president tells of promises made: "I'll give you $50,000 when I make a fortune in oil," but these promises are unfulfilled, and wealth has not yet flowed into the coffers of these would-be givers. Should it do so there would be no necessity of presenting the needs of a college of ideals.

There are nearly two million people in Oklahoma. Over a million children and young people without religious education are reckoned in the Interchurch Survey of the state.

Educational advantages are increasing rapidly, and the state system of schools is well organized and endowed. Kingfisher College is the Congregational college of Oklahoma. It has held true to the educational ideas which have characterized the colleges of its type and made them recognized as a class by themselves in the educational life of America.

It is the oldest Christian college in the state, having been founded twenty-six years ago. It has had its share of struggle and hardships. Friends have come to its rescue during the years, and four college buildings are the gifts of early donors to the institution.

When Dr. Pearsons offered twenty-five thousand dollars for an endowment, on condition that $75,000 be raised, every Congregational church in the state was canvassed. Struggling farmers gave as they were able; home missionaries from their pitifully small salaries gave liberally. The women of the church in Kingfisher raised a thousand dollars, which represented self-sacrificing endeavors.

The college has a campus of one hundred twenty acres beautifully located. There are four college buildings. There are three Departments, Preparatory, Liberal Arts and Musical.

No college has a finer type of young men and women than does this college in the far Southwest.

Here are representatives of the finest that New England has produced, representatives of that Scotch-Irish race which has meant so much for American progress, the children and grandchildren of the hardy pioneers of the Middle West who have again pioneered in this wonderful ex-

OSGOOD HALL

panse of prairie and plain, as well as representatives of the best of the old South.

Kingfisher College has sent forth its missionaries, its preachers, its educators, as well as those in the other walks of life. During the school days the men of Kingfisher College have gone out into the churches of the region round-about as Gospel Teams to hold continuous meets, and as deputations for a single Sunday's service, and always with the heartening message of cheer and strength. Its Volunteer Band one year gave a well-wrought missionary pageant in several of the churches and religious conventions in the state.

Of the first eight who passed the state examinations in competition for the Rhodes Scholarship, five were from Kingfisher College and three of the five studied at Oxford.

The president is Dr. Henry W. Tuttle, and associated with him is a loyal and devoted faculty. The spirit of sacrifice has always been prominent in the leadership and teaching force.

One of the teachers writes: "I am sure if people could only realize the challenge and the opportunity of our field they would be willing to sacrifice, as we are doing, for the cause of Christian education."

Another bears this testimony:

"The work at Kingfisher is a great pleasure. The college is most worth while in the work it is doing. A class of people is reached which would otherwise receive no training beyond the eight grades, or perhaps no training at all.

We have several men from the army who are rapidly accomplishing their academy work in preparation for engineering courses. These men are beyond the age to attend any other school without embarassment. Acquainted as I have been with only a large college or state institution I have been much impressed with the religious atmosphere of this small college. A sincere feeling of preparation for service prevades the aims of the students. The Christian Associations are strong and have well-planned, inspiring meetings. Every student works in one of the churches of Kingfisher. Although we have no theological course, there are four ordained students who supply churches in the surrounding community.

A WARTIME CLASS

There is a fine band of Student Volunteers, several of whom attended the Convention in Des Moines. If every student in America could have heard the things we heard, America would be moved as mightily and as unitedly to "Christianize the world in this generation as it was in preparing for the war."

The budget of the Congregational World Movement apportions Kingfisher $10,000. A much larger sum is needed. Where are the friends of Kingfisher?

The graduating class of the Fairmount College numbers fifty. One man is preaching already and intends to enter the ministry. Another expects to take up missionary work. Two former graduates, who have been receiving further preparation, are to be commissioned this summer by the A. B. C. F. M. for service on the foreign field.

Men who were in service during the war have formed the Gold Chevron Club. Of this club twenty-seven went overseas. War experiences deepened their earnestness. One man has decided to enter the ministry who had before been considering, but was not definitely committed to it.

The Education Society hopes to secure from the Congregational World Movement Campaign, for emergency needs, as follows:

Twenty-six colleges, aid on budget	$500,500
Six academies, aid on budget	26,000
Three training schools, aid on budget	13,000
Seven seminaries, aid on budget	50,500
Twenty-four state institutions, student pastor work	48,000
Special	62,000
Total	$700,000

COMPARATIVE STATEMENT

		Churches Individuals	Women's Societies	Legacies	Other Sources	TOTAL
RECEIPTS FOR APRIL 1920	This year	4,376.97	212.32	.....	125.00	5,714.29
	Last year	4,503.84	994.70	.....	275.15	5,773.69
	Increase	.....	217.62	.....	.....	217.62
	Decrease	126.87	.....	.....	149.85	276.72

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

A CHALLENGE AND AN OPPORTUNITY

IN response to the request that all Sunday School Extension field workers promote the interests of Children's Day, Associate Superintendent Joel Harper, D. D., sent Congregational Washington and Northern Idaho this splendid message:

"Just two things I wish to call to the attention of your busy mind. Kindly listen and take heed.

First: Children's Day—that happy time in June when all hearts are made glad by the singing of birds, the fragrance and beauty of flowers, and the laughter and song of children. Last year, for some reason, this day was not emphasized, and consequently the Sunday School Society really suffered. Shall we not stress Children's Day this year, and make a real effort to have the children bring in a large offering? When the anarchists of this nation have set as one of their 1920 goals the organization of six thousand schools in which their children shall be taught dangerous and nefarious doctrines, surely we cannot relax our efforts, but rather, renew them, to hold our young people to the Bible School. Begin now to make your Children's Day one to be long remembered.

Second: A mision school under the mothering wing of your church.

Do you know that in Washington state there are five hundred thousand children not in any Sunday School? Some of them may be near your parish. What a fine outlet for the latent power of some of your good workers. Your own school will be strengthened rather than weakened by such missionary zeal and effort.

Just these two things I ask you to do, both of them within your power to do. For the sake of the children, the state, the nation and the Christ who loves the children, you won't fail me nor Him, will you? Thank you."

In connection with such a clarion call the time is opportune to record the fact that the Sunday School membership of the state of Washington shows an increase for 1919 of 1769.

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF BEQUEST

I give $.....to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agenices. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

"WIENIES" WITH JOSEPH AND HIS BRETHREN

By Malcolm Dana, D. D., Director of Rural Work.

ONE of the delights of my migratory vocation is its association with ministers who have vision and originality. Last January I visited such a man, Rev. Isaac Cassel, of Montrose, Colorado. I found him to be not only a man's man, but better still, a boy's man. A minister who can be the best playfellow of his own boy, and a genuine "pal" to all the lads in his own church is the real thing.

The Montrose Sunday School is a live one and possesses an unusually large and promising set of boys. Incidentally, it has many of their fathers. I noticed the deference shown Mr. Cassel on Sundays. Minister and boys are boon companions during the week. Mr. Cassell and his good wife maintain a seven-day-a-week contact. They keep open house at all times. The parsonage is a lodge hall, gymnasium, community gathering place, and general headquarters for everything that boys and girls enjoy. I like the Montrose church! It is altogether unlike the one that let a boy's club numbering two hundred and fifty go to pieces, because the boys were "too hard on the carpets."

"THE COAT OF MANY COLORS"

It is the minister's custom to go with his boys on a Saturday afternoon hike. From the effect on him I should advocate such outings for ministers as good preparation for a busy Sunday. Mr. Cassell usually rounds up about sixty boys for such expeditions. The Saturday that I accompanied them, only the exact number of "Joseph and his brethren" went, so that some of the boys had to do double duty in order to impersonate the Ishmaelites. To act out this Bible story was part of our plan for the day.

We took our way into the country north of town. The low-lying and wild-looking hills were very realistic, and despite the frosty air, ice, and snow, the boy imagination could see rich rolling fields, where Joseph's brethren were tending their flocks. The proper place for the setting was selected. Mr. Cassell gathered the boys together and the story of the selling of Joseph into bondage was carefuly rehearsed. The various villages mentioned in the Bible narrative were paced off and located on a scale of one step to the mile. An arroyo made quite a satisfactory pit. Exceedingly boy-like competition marked the choice of the lad who was to play the part of Joseph. The disappointed candidates got even later, by throwing him into the pit and sitting on him with a right good will and then yanking him out to be sold to the Ishmaelites. Movements were so rapid that my camera failed to register. I did, however, get a picture of the brothers showing the coat of many colors, a mackinaw jacket, to Jacob. There were attempts made to stampede the group in favor of less

serious activities. But Mr. Cassell proved a "good fellow" and in response to the plea, "Oh, have a heart," tactfully abridged the play, and held them to the finish. On making himself known to his brethren, Joseph lifted up his voice and wept (such weeping!), and Jacob was brought from his rock down to Egypt. Then a rush for a nearby pond was spontaneous.

Later on, by the fire, I heard interesting comments made by those boys about "that gink Joseph and his foxy brothers." The Bible certainly had gained in popularity and one of its stories lodged firmly in the boy mind. Mr. Cassell is planning a more elaborate staging of this and other Bible stories. The boys will study them beforehand and formally elect those who are to take the different parts in the cast.

The stunt was a good one and should be imitated elsewhere. Spring and summer will be the time to do it. Hikes are ideal conditions to lead boys in serious and practical ways.

And—I had almost forgotten to say—the "wienie roast" was a success. I will have to 'fess up that it was the first time I had actually cooked them in such fashion on a stick before an open fire. One of the boys informed me with a superior air, "You want to cook 'em until they sizzle and bust." Sometime I am going out with those boys again, for the wienies were excellent and the method of Bible study most unique.

♣ ♣ ♣

LOOKING UP AND COUNTING UP

By Rev. H. C. Juell.

THE Sunday School work in South Dakota is looking up. Watertown, under the able leadership of Rev. S. W. Keck, reports a hundred per cent increase over last year, with an attendance ranging around three hundred. No special attractions have been put on creating an unnatural growth. Aberdeen school, in my home church, has its highest record in attendance in years, and the attendance seems to be growing naturally.

The same happy condition prevails at McLaughlin, where the increase in attendance and offering has doubled with indications of further improvement in the future.

Recently when I visited our church at Carthage, the attendance at Sunday School was one hundred and eighty-four, with an offering of about fifteen dollars. The attendance has been up to two hundred and forty, but the work had been closed up because of the influenza. The church, which is rather small, is crowded to the doors for Sunday School. The scholars cannot find sitting room for the closing exercises. It seems absolutely necessary to have a new building. This work is due largely to the effective leadership of Rev. E. B. Whitcomb.

♣ ♣ ♣

There is great work being done and yet to be done in Idaho—another challenge and an opportunity. Mr. Ingham writes of a recent visit to one of his districts where the snows were still heavy even in April. The little school, which is far out in the country, was crowded with an enthusiastic gathering of seventy-two, despite the conditions under foot.

In another state, in a mountainous territory larger than Massachusetts, and having a population of over four thousand, there are only three Sunday Schools and but one resident pastor.

What a contrast between the two places! Somehow we must instill the spirit and energy of the first little school into the mountains. It will mean great things for the future.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

ARE THESE THINGS NOTHING TO YOU?

I WONDER at times that the people, all of us or any of us, are so little moved by the thrilling things and terrible conditions which are from time to time revealed. The other day I was walking along one of the crowded streets of New York and my attention was suddenly arrested by a very large display sign in red letters which read, "Millions of children are starving to death in different parts of the Old World." I stopped to watch the crowds, to discover, if possible, whether that startling announcement would grip the attention and make an impression upon anyone in that hurrying procession. Here were scores of prosperous, well-dressed and well-fed people. They seemed busy and happy. Among them were fathers and mothers, who had left in the home a few hours before their own beloved children. Was it nothing to them that somewhere in this same world millions of children, sweet and beloved, just like their own, were starving to death? Apparently they did not grasp this sad reality. The scenes of starvation were too far away and they were too busy with other things.

This same attitude of unconcern is largely characteristic of us all. Possibly we feel that we must not take to heart too seriously that which we cannot help. Often, however, we could do something to help. For example, we could probably give something to the Near East Campaign Fund to help feed those starving children. Hundreds of thousands in America have done this.

Let us now present another kind of fact, revealing conditions not so distressing, yet of such a nature as to stir the hearts of all God's people who will take the time to consider them. We refer now to the unfortunate condition of aged ministers and their widows in our Congregational fellowship. Is it nothing to us? Is there a single Congregational church anywhere in our country which can say—it is nothing to us. We know that it does mean a great deal to many of our Congregational churches and a great deal to the individuals who make up our Congregational fellowship. We have proof of this in the recent Pilgrim Memorial Fund subscription of about $6,000,000 for the welfare of ministers at the age of retirement or incapacity for active service. It is shown too in the great Emergency Fund which is being gathered so successfully under the Congregational World Movement. One hundred thousand dollars of that Emergency Fund is for the aged ministers. Interest in them and their families is revealed in gifts that are made to the Boards of Relief from year to year under the apportionment, by individuals and through the Christmas Fund. We receive yearly, thousands of letters which show how deeply their writers are interested in this cause.

Here are some of the facts: "We have just received an application from a minister and his wife who have put in thirty years of their life in the work of our churches at an average salary of $600 a year. He and his wife are broken in health. By great self-denial and the practice of a most rigid economy they have succeeded in saving through all these years about $1,000. No longer can they do any-

thing to secure money for their support. How long do you suppose that they can live on that $1,000? They must have help." Another: A minister who had been preaching for thirty-five years, having retired, has been trying to make a living in a lumber yard. The other day his boss discharged him because he cannot do his work fast enough. Of course the employers have no use for a man so old. His wife is working out to help keep going. His pastor writes, "It cuts me to the heart to see two elderly people who have spent so many years in the service left to die. It is only one degree better than pagans who leave their aged to die by the wayside or in another way ending their misery." Still another: Recently a letter from a minister apologizing for writing and offering the excuse that the matter was more urgent than usual, said, "I am under great pressure. Peter did not make a long and wearisome prayer when he was sinking. He said, 'Lord help me,' so I say the same here. The son, sick and helpless, likely to be thrust out of the house any day, wife and daughter sick in bed for two weeks, son for four weeks, his wife three weeks, five little children, empty cupboard and coal bin." In writing to a minister in reference to this, he said in his reply, "I was much touched over the case you cite and happy that you could come to the rescue without unwinding any red tape. Such cases surely ought to stir the church to the consciousness of the fact that *no* institution can expect to prosper with a system of economics that makes a bid for such pitiful disasters. Whatever else we get done, through these new movements, we must see to it that these *glaring immoralities* of the church are stopped."

This is exactly what our denomination is endeavoring to do through the Pilgrim Memorial Fund, the Annuity Fund, the Congregational Board of Ministerial Relief and the fourteen State Relief Societies. The Annuity Plan and the Pilgrim Memorial Fund are endeavoring to *cure* the evil. The Boards of Relief are striving to meet the present necessities and to make provision for all those who cannot be taken care of under the Annuity Plan.

And they are trying to do it upon the basis of service and honor. Our patience is sometimes taxed by the persistent failure of some of our ministers to understand that Ministerial Relief is not administered as a charity, and is not withheld from the minister who has saved a few dollars or owns a small home. Recently the Moderator of an Association in announcing an offering for Ministerial Relief is reported to have said, "that all applicants for ministerial aid must sign a blank that they own no property and have no means of support." This is very far from the facts. We are glad always to know that the aged minister has something of his own, for we are well aware that the Board of Relief cannot grant a sum sufficient for his entire expenses, except in a few very unusual cases.

It is entirely proper that one receiving a grant should reveal to the Board his circumstances so that the Board can justly judge as to the amount which should be granted and also be able to protect the funds committed to its care. For example, a few years ago a minister who owned a fine farm, worth in those conservative days $8,000 or more, applied to the Board for an annual grant beyond what could be reasonably allowed under such circumstances. The Board is exceedingly careful to avoid anything that can justly be considered as humiliating to our retired ministers. The Board loves and honors them. It is guided first by the record of their service, and second by the degree of their need.

OUR NEW ADDRESS

THE Congregational Board of Ministerial Relief, the Annuity Fund for Congregational Ministers and the Pilgrim Memorial Fund, are now located at their new address, 375 Lexington Avenue. This is on the northeast corner of East 41st Street. The entrance is on Lexington Avenue. We are on the second floor where we have ample, open space for the large force of clerks.

Our new quarters are only one block from the Hotel Commodore and two blocks from the Grand Central Station. We cordially invite our friends to call upon us when in this part of the city. All mail for these organizations and their Secretaries should be addressed to 375 Lexington Avenue, New York.

THE ADVANTAGE OF THE ANNUITY FUND FOR A MINISTER FIFTY YEARS OF AGE

THE world seems to be full of ministers who are not far from fifty years of age! One great concern of the Annuity Fund is for the welfare of these men who have already served approximately twenty years in the ministry and who, on the other hand, have not a long enough period of service ahead of them to enable them to secure the maximum benefit under the new plan, which will go into effect January 1, 1921.

What Does The Annuity Fund Offer For Such Men?

The annual premium under the present plan, which is based on age alone, is $71.77, at fifty years of age. In return for this payment, which can be made quarterly if desired, the minister receives, when he reaches the age of sixty-five, an annuity of $100, earned by his own payments, provided he has completed thirty years of service in the Congregational churches. If a minister dies and leaves a widow, she would receive three-fifths of the amount that he was receiving at the time of his death. If the minister leaves no widow but minor children, they would receive three-fifths of the amount that he was receiving up to the time that they became of age. There is also a disability annuity, which is based upon years of service. If a minister dies before reaching the old age period, his widow would receive three-fifths of the disability annuity that he was receiving or would have received at the time of his death. The man who makes payments sufficient to earn him an annuity of $100, is by the free gifts of the denomination given the expectation of receiving an annuity of $500 when the Pilgrim Memorial Fund is completed. Is there any investment of one's money that could be made with such a return as that?

The objection is sometimes made that the aggregate of the premiums cannot be left as an estate to the heirs of the member. There are some men who, in the generosity of their hearts, would like to leave some property to their children or remoter connections, and therefore, decline to join the Annuity Fund. Will such doubters of the value of the Annuity Fund be kind enough to consider the following facts?

If a man joins the Annuity Fund at fifty years of age, pays his annual premium of $71.77 for fifteen years, those annual premiums compounded at 4% would amount to $1,494.57, which it is possible he might by thrift have in the bank to his credit at the age of sixty-five. If he invested this amount and received 5% interest, his income from his savings would be $74.73. On the other hand if he joins the Annuity Fund and pays his

premiums, at the age of sixty-five he could expect to receive an annuity of $500 during the remainder of his life, provided he had completed thirty years of service in the Congregational ministry.

THE RESPONSE OF GRATEFUL HEARTS

WE are constantly cheered and inspired by the joyful gratitude of those who share the grants from the Board of Ministerial Relief. Let us quote for the comfort of the givers and all our ministers, from some such letters:—

"I can not undertake to express our constant gratitude for the provision of this pension. All the love and gladness in service through the long years now past, seem more than justified by the gracious provision of the Churches for our need in the unproductive time before us."

From a minister who is making an heroic effort to take care of himself: "I was taken very sick with influenza followed by bronchitis which completely prostrated me. Am now better, and not having an opportunity to supply a pulpit, I have taken work in a factory at 27½c an hour, when they can use me. I do not know how I will hold out, but it is the only work in sight. I cannot support a family on it but the providential help of the splendid Ministerial Relief Board has come in, not only as a helping hand, but as a revelation of fellowship."

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the Twelve Months, ending April 30, 1919 and 1920

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919.....	8,190.77	1,223.88	363.92	395.69	4,577.90	983.29	28,183.64	43,919.09
1920.....	8,801.33	451.88	466.34	1,700.72	2,450.00	1,318.43	20,406.49	35,595.19
Increase	610.56	.....	102.42	1,305.03	.....	335.14	.....	.....
Decrease	.....	772.00	.....	.....	2,127.90	.....	7,777.15	8,323.90

Note--Donations, Conditional Gifts and Legacies received for the permanent Endowment during the four months ending April 30th, 1920., $5,204.02

The comparative statement herewith, which shows a decrease in receipts of $8,323.90 for the first four months of 1920 as compared with the same months in 1919, is not quite so bad as it seems. For example, the decrease in income means only a change in the time when it was collected. The decrease from the State Societies means that there was a delay in their usual payments to the National Society.

We cannot, however, quite explain the decrease in receipts from the Women's Societies. But as May is the special month when they study and give to the Ministerial Relief cause, we are hoping for a much better report soon. While we try to avoid all anxiety over diminishing receipts, it is not easy with our knowledge of the need.

We would again impress upon all the churches and contributing church organizations and individual friends, the fact that the raising of the Pilgrim Memorial Fund does not release us from the apportionment and special gifts for the ministers now old and helpless and widows of ministers who are not eligible for membership in the Annuity Fund. The Board of Relief's claim for generous support was never more important and necessary than now.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

"OVER THE TOP"

ALL indications now point to the successful completion of our Schauffler Building and Endowment Fund of $125,000. On May 1st, the Federation treasurer reported that $108,272.62 had been sent to the Schauffler School to date. New York Union had in its treasury at that time over $9,500 ready to turn over to the Federation, thus bringing the total amount contributed up to nearly $118,000. It is confidently hoped that when all returns are in from the Unions the full $125,000 will be in hand. That we have been able to reach this goal six months before the time originally set is a matter for thanksgiving and rejoicing. The quick response of the Unions to this challenge has been a splendid example of loyalty and enthusiasm. The honor roll of the states which on May 1st had completed or exceeded their quotas is as follows: New Hampshire Vermont, Pennsylvania, Connecticut, New Jersey, Kansas and Arizona.

With the completion of this task we are naturally asking, "What next?" One answer is perfectly obvious. As its first and special obligation, let each Union set itself to the task of raising its full share of the state apportionment. Of the $300,000 assigned to us, as our share of the work of our homeland societies, we have never yet raised $200,000. Few of the states meet their full quotas. Let each Union adopt a definite Plan of Work, with definite fields under each society as its special responsibility. Let it study those fields as representing its concrete obligations, and, under the stimulus of the interest thus awakened, raise its full share of our $300,000. Our Congregational World Survey has revealed great and tragic needs. It may be that some one of them should become our "special" in the future. But first of all, let us do the obvious and necessary work in connection with our regular apportionment giving.

TOPIC FOR JULY, 1920

HOLDING THE OUTPOSTS

Congregational Home Missionary Society
Prepared by Mrs. Franklin H. Warner

Hymn: America the Beautiful: "Oh, Beautiful for Spacious Skies."

Prayer: Oh, Thou very present help and leader of our souls, show us more of Thyself, that we may study to do Thy will upon the earth. Aid and enable us to walk before Thee in faith and joyful obedience. Open our eyes to judge between good and ill and between the lesser and the greater things. Let no false word or enticing deceit mislead us, or any vain and distant hope withdraw our thoughts from our present duty. So, by the Spirit working in our hearts, transform our weak desires and faint beliefs into the strength of faithfulness and build us anew into the image of the Son. In His Name, Amen.

Scripture: Deut. 28; 1-15.

Hymn: 'Send Thou, Oh Lord, to every place
Swift messengers before Thy face."

Paper: A Demonstration Parish.

Recitation or Song: "The breaking waves dashed high;" by Mrs. Hemens.

Paper: Migrant Workers.

Singing of National Anthem.

For paper on the demonstration parish send to The Congregational Home Missionary Society, 287 Fourth Ave., New York; also for the free leaflet "The Romance of a Mission Field." For the Migrant Workers, send to the same address for leaflets on the Lumber Camps and Americanization.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

"CAPTAINS OF TEN"

THE Captains of Ten is a church club and a handicraft society for boys of junior age. As a church club it endeavors to teach loyalty to the church and its work which is, of course, missions. As a handicraft society it has classes or squads for paper sloyd, whittling, bench work, basketry, brass work and wood carving. The finished work is usually sold thus making it a *means* to our chief *end,* missions.

Captains of Ten means that each boy is a captain, his ten fingers being his soldiers to be trained and to be under command for active service. We started very informally, developing our roots before we looked for much in the way of blossoms. Yet the first report, given at our church meeting says, "We pasted labels into the new hymn books for the vestry," and "five dollars was given to the Woman's Board of Missions."

We have a constitution and officers, a certificate of membership, a silver badge with the letters "C of X", an entrance fee of twenty-five cents and annual dues of ten cents. Our watchword is loyalty and our motto "The hand of the diligent shall bear rule, but the slothful shall be under tribute."

Our usual custom has been to have a business and missionary meeting once a month and the other three meetings for manual work wholly. Our special events each year have been our annual meeting in the fall; the annual church meeting in January when several of the older boys would "stay over," have a picnic supper and games, and then attend the church meeting, where our secretary would read his report; our Sale, either about February 22nd or after Easter; and our Field Day in June, closing the year.

The club was started in 1889, and with but two interruptions (once when building an addition to the Parish House and once owing to the coal shortage), has been continuous up to this year. The membership has averaged about thirty. After the first ten years with few exceptions the assistants and teachers of squads have been graduates of the club itself and are most loyal helpers.

The spirit of loyalty is the main thing we strive for; loyalty to the club, loyalty to the church and loyalty to Christ and that the boys may feel that they have a responsibility and are needed.

There are a limited number of manuals giving the history of the club and describing the work. If you would be interested to have one of these manuals, address Miss A. B. Mackintire, 15 Court Street, Arlington, Massachusetts, enclosing fifteen cents.

JUNIOR MATERIAL.
1920 - 1921

Textbook: "Mr. Friend-'o-Man." Chapter headings: The Church of the Friendly Heart; Mr. Friend-o'-Man's Party; The Magic Glasses; The Neighborhood; The Spirit of the Flag; Mr. Friend-o'-Man Gets His Name. Cloth, 60 cents; paper, 40 cents.

Leader's Manual, 15 cents.

Model City; cut-outs to be colored by the children; 60 cents.

"Children of the Community." six child welfare pictures and stories, 50 cents.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for April, 1920

The Daniel Hand Educational Fund for Colored People

Income for April from Investments	$10,878.21
Previously acknowledged	33,011.61
	$43,889.82

Current Receipts

EASTERN DISTRICT

MAINE—$253.74.

Ashland: Union Ch. S. S., 6.45. **Auburn:** Sixth St. Ch., 6.25. **Bangor:** Hammond St. Ch., 47.39. **Biddeford:** Second Ch., 10. **Brewer:** First Ch., 8.25. **Fayette:** Mr. and Mrs. J. H. D., 5. **Fort Fairfield:** S. S., 3.29. **Island Falls:** Whittier Ch., Lincoln Memorial, 5. **Lewiston:** Pine St. Ch., 30. **Madison:** S. S., 3.26. **Portland:** J. M. G., 10.62. **Searsport:** Second Ch., S. S., 2. **South Bridgton:** Ch., 1.50. **Westbrook:** Ch., 15. **Woodfords:** Ch., 54.23.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas., 45.50.

NEW HAMPSHIRE—$483.81.

Amherst: Ch., 6.30. **Andover:** S. S., 1.12. **Claremont:** Ch., 30. **Colebrook:** Ch., 10.53. **Concord:** First Ch., 81.55; S. S., 13.44 Baker Memorial Ch., Whatsoever Class, for Lincoln Academy, 20. **Franklin:** Ch., 40.50. **Gorham:** Ch., 10. **Hanover:** Ch. of Christ at Dartmouth College, 49. **Hampton:** S. S., for Albuquerque, N. M., 10. **Hillsboro:** Smith Mem. Ch., 42. **Keene:** First Ch., 73.24. **Lancaster:** Ch., 5.32. **Newfields:** Ch., 5.40. **North Hampton:** Ch., 3. **Orfordville:** S. S., Lincoln Memorial, 3.50. **Rye:** Ch., 35.10. **Sanbornton:** Ch., 21.35. **Swanzey:** S. S., Lincoln Mem., 5. **Walpole:** First Ch., 10.46. **Wolfeboro:** S. S., Lincoln Memorial Offering, 7.

VERMONT—$553.40.

Albany: Ch., 6. **Barre:** S. S., 1.01. **Burlington:** College Street Ch., 20. **East Barre:** Ch., 1.95. **North Bennington:** Ch., 24.09. **Norwich:** Ch., 6.20. **Orleans:** S. S., Lincoln Mem., 6.19. **Randolph Center:** First S. S., 1.20. **Rochester:** Ch., 14. **St. Johnsbury:** Ch., package goods for Lincoln Academy. **Williamstown:** Mrs. L. L. A., 200. **Woodstock:** Miss B., for Ryder Memorial Hospital, 10.

Congregational Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treas., $262.76.

MASSACHUSETTS—$4,910.91.

(Donations 4,858.21, Legacy 52.70)

Amesbury: Mrs. E. A. C., for Thomasville, Ga., 2. **Baldwinsville:** Rev. and Mrs. A. A. B., 15. **Belchertown:** Ch., 9. **Billerica:** Ch., 20. **Bradford:** First Ch. of Christ, 20.90. **Braintree:** First Ch., 14.25; S. S., 4.35. **Brookline:** Harvard Ch., 200; Leyden Ch., 2.65. **Brookline:** Leyden S. S., 20. **Cambridge:** Pilgrim Ch., 30; Prospect St. S. S., 10.33. **Chicopee Falls:** Second Ch., 14. **Concord:** Ch., 25.75. **Dalton:** Miss C. L. C., for Lexington, Ky., 50; W. M. C., for Talladega College, 100. **Dorchester:** Second Ch., 79.50. **East Boston:** Baker Ch., 4.24. **East Douglass:** Second Ch., 11. **Fall River:** Central Ch., 172.48. **Fitchburg:** Rollstone Ch., 60. **Framingham:** Grace Ch., 88; Plymouth Ch., 30. **Greenfield:** Second Ch., 54. **Hadley:** First Ch., 8.50. **Hanson:** S. S., 2.50. **Hatfield:** Ch., 43.78. **Haverhill:** Center Ch., 25; Riverside Memorial Ch., 15; West Ch., C. E. Soc., 5. **Holden:** Ch., 15.67. **Holyoke:** Second Ch., 137.50. **Housatonic:** Ch., 11; S. S., 5. **Hyde Park:** Mrs. H. D. N., for Marion, Ala., 25; Mrs. H. D. N., for Pleasant Hill, Tenn., 25. **Jamaica Plain:** Boylston Ch., 8.55. **Lawrence:** South S. S., 10.71. **Leverett:** Ch., 96c. **Lexington:** Woman's Association, 33.06. **Marblehead:** First Ch., 32.31; Mrs. J. J. H. G., 120 (75 of which for Pleasant Hill, 25 for Gregory Inst., and 20 for S. A. at McIntosh, Ga.) **Mattapoisett:** Ch., 31.38. **Medford:** Mystic Ch., 21.94. **Methuen:** Mrs. W. J. B., for Straight College, 5. **Milford:** Ch., 82. **Millers Falls:** First Ch., "Diakonia Sisters," for Chandler Normal School, 10. **New Bedford:** North Ch., 48. Trinitarian Ch., 27.50. **Newburyport:** Belleville Ch., 19.20; Central Ch., 35.75; Central Ch., L. M. Soc., goods for Straight College. **Newton Centre:** First Ch., 114.08. **Newton:** Eliot Ch., 113; Eliot S. S., 25. **Newton Highlands:** Ch., 126.60. **Northampton:** First Ch., 131.95. **North Andover:** Trin. S. S., 11.52. **Northboro:** Evan. Ch., 29.17. **Northbridge:** D. I. C., 2.75. **North Leominster:** Ch. of Christ, S. S., 5.40. **North Reading:** Ch., 3.16. **Norwood:** Ch., 44. **Pittsfield:** First S. S., 31.15; J. W. T., for Talladega College, 10. **Quincy:** Bethany Ch., 25.52. **Rockland:** First Ch., 11.69; S. S., 5. **Salem:** South Ch., 2.62; Tabernacle Ch., 70. **Sheffield:** Ch., 9.60. **Somerville:** First S. S., 2.44; Highland Ch. Bible School, 4.62. **Southampton:** Ch., 48.10. **South Hadley Falls:** Ch., 20. **Springfield:** First Ch. of Christ, 55.23; Emanuel Ch., 19; Hope Ch., 62. **Stockbridge:** A. B., for Talladega College, 2; A. B., for Oriental Missions, 3. **Swampscott:** First Ch., 22.25. **Taunton:** Trinitarian Ch., 41.25; Winslow Ch., 20. **Upton:** First Ch., 9.83. **Waltham:** First Ch., 22. Mrs. N. M. F., for Cotton Valley School, 5. **Ware:** First Ch. S. S., Lincoln Memorial, 2. **Wellesley Hills:** Woman's Aid Society, 150, (75 of which for Pleasant Hill and 75 for Piedmont College.) **Westboro:** Evan. Ch., S. S., 7.60. **West Boylston:** Y. P. S. C. E., for Lexington, Ky., 10. **West Somerville:** Primary S. S., Lincoln Memorial, 7.25. **West Springfield:** Ch., 17.60; S. S., 2.45. **Weymouth Heights;**

Woman's Soc., for bed in Ryder Memorial Hospital, 50. **Whitinsville:** Miss A. L. W., for Talladega College, 100. **Whitman:** Ch., 24.23; S. S., 2.96. **Williamstown:** Second Ch., 1.43. **Worcester:** Central Ch., 430.49; Hadwen Park Ch., 9.63; Park Ch., 6.88; Piedmont Ch., 139.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treasurer, for salaries, 835.

Bradford: Girls' Circle in First Ch., for Piedmont College, $50. **Brookline:** Harvard Ch., Woman's Guild, for Piedmont College, 50. **Dorchester:** Pilgrim Ch., C. E. Soc., for Piedmont College, 10. Total, $945.00.

Legacy

Fall River: Estate of Elizabeth A. Remington, 52.70.

RHODE ISLAND—$279.17.

Pawtucket: Woman's Guild, for Talladega College, 25. **Providence:** Free Evan Ch., 7.11; Union S. S., Lincoln Memorial, 12.06; H. E. B., for Talladega College, 10; A. W. C., for Tougaloo College, 25; F. W. C., for Talladega College, 100; C. R. M., for Tougaloo College, 100.

CENTRAL DISTRICT

CONNECTICUT—$2,865.19.

Bridgeport: United Ch., 181.39. **Bridgewater:** Ch., 29.15. **Bristol:** First S. S., 28.68 (20 of which for Piedmont College.) **Canaan:** Pilgrim Ch., 5. **Canterbury:** First Ch., 10. **Cheshire:** First C. E. Soc., 9.41; S. S., 13.30. **Colchester:** Westchester Ch., 12.33. **Coventry:** Second Ch., 3.75. **Durham:** S. S., 4. **East Canaan:** Ladies' Aid, for Thomasville, Ga., 7. **Hartford:** Asylum Hill Ch., 135; First Ch. of Christ, 249.26; Fourth Ch., S. S., 5; Talcott St. S. S., 7; Warburton Chapel S. S., 17.95. **Madison:** First Ch., 30. **Middletown:** First Ch., for American Highlanders, 10; A. R. C., for Tougaloo College, 100. **New Britain:** Stanley Memorial Ch., 21.82. **New Haven:** Ch. of the Redeemer, 62.73; A. T. D., 25; M. G. T., for Talladega College, 10; R. S. W., for Talladega College, 100. **New London:** First Ch. of Christ, 26.61; First S. S., for Trinity School, Athens, Ala., 10. **New Preston:** Ch., 42.50. **Norfolk:** Woman's Auxiliary for Thomasville, Ga., 10. **Northfield:** Ch., 12.41; S. S., 2.10. **Norwich Town:** First S. S., Lincoln Memorial, 6; S. S., for Lexington, Ky., 10. **Norwich:** United Ch., 1,000. **Putnam:** Second Ch., 43.40. **Simsbury:** First Ch. of Christ, 22.19. **Stamford:** First Ch., 10. **Thomaston:** D. S. P., for Tougaloo College, 10. **Washington:** First Ch., 17.10. **Waterbury:** Miss A. C. B., for Tougaloo College, 80; M. C. K., for Talladega College, 25. **Westford:** Ch., 5. **Westminster:** S. S., 80c. **Willington:** Ch., 8. **Windsor:** Ch., 19.09. **Winsted:** Second Ch., 77.22.

Woman's Congregational Home Missionary Union of Connecticut, Mrs. J. F. Ferguson, Treasurer, $350.

NEW YORK—$3,512.17.

Brooklyn: Flatbush Ch., 104.60; Lewis Ave. Ch., 48, for Agnes Louise Kindergarten, Talladega, Ala.; Lewis Ave. S. S., 6.50; South Ch., 50; Mrs. M. D. W., for Talladega College, 5; "Forward," for Lincoln Normal School, Marion, Ala., 1,500. **Burrs Mills:** Missionary Soc., bbl. goods for Marion, Ala. **Canandaigua:** Ladies Soc., 21.08 for Tougaloo College. **Gloversville:** C. F. K., for S. A. at Talladega College, 12. **Greene:** First Ch., 7.50. **Hall:** Union S. S., 2.50. **Homer:** S. S., 8.70. **Lake View:** Ch., 3.60. **Little Valley:** S. S., 2. **New York:** Camp Memorial Ch., 16; Mrs. C. G. W., for repairs to pipe organ at Fajardo, Porto Rico, 50; E. T. W., for Tougaloo College, 500; M. A. C., 5. **Paris:** Ch., 7. **Pulaski:** F. E. B., for Talladega College, 1. **Riverhead:** First Ch., 25.39. **Sherrill:** First Ch., 15. **Sidney:** Ch., 8.23. **Spencerport:** Ch., 12. **Syracuse:** Plymouth Ch., 36. **Walton:** First Ch., 31.50. **White Plains:** Westchester Ch., 118.50, ($82.50 of which is from White Plains Cong. and 36 from Scarsdale.) **Woodhaven:** First S. S., 10.

Woman's Home Missionary Union of the State of New York, by Mrs. W. A. Kirkwood, Treasurer, $905.07.

NEW JERSEY—$953.00.

Chatham: Stanley Ch., S. S., 4.99; W. M. Soc., two bbls. and box goods for Saluda, N. C. **Grantwood:** Ch., 66.15. **Montclair:** First Ch., 15. **Orange:** C. E. E., 100; H. L. H., 50 for Tougaloo College. **Plainfield:** S. S., Lincoln Memorial Offering, 100.30. **Passaic:** Mrs. L. R. C., for free beds in Ryder Memorial Hospital, 5. **Paterson:** First Ch., 21. **River Edge:** First Ch., 6.85. **Upper Montclair:** Christian Union Ch., 235.

The Woman's Home Missionary Union of the New Jersey Conference, Mrs. Willard E. Buell, Treasurer, $348.71 (5 of which from Spring Neighborhood Meeting, by Mrs. H. F. S., for Santurce, Porto Rico.)

PENNSYLVANIA—$43.94.

Erie: G. B. K., for Talladega College, 5. **McKeesport:** S. S., 3.69. **Middletown:** J. B. C., for American Highlanders, 1. **Philadelphia:** Miss Y. B. S., for Gloucester School, 5. **Ridgway:** I. E. W., 7.50. **Spring Creek:** Federated S. S., 1.75.

Pennsylvania Union Woman's Congregational Missionary Societies, by Mrs. David Howells, Treasurer, $20.

DISTRICT OF COLUMBIA—$208.87.

Washington: First Ch., 125; Ingram Memorial Ch., 19.87; D. A. R., for Pleasant Hill, Tenn., 8; R. W. L., for Elbowoods, N. Dak., 10.

Through the Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treasurer, $46.

MARYLAND—$5.52.

Through the Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treasurer, $5.52.

OHIO—$1,867.81.

Cleveland: A. M. G., for Tougaloo College, 10; Mr. and Mrs. C. P. B., for Tougaloo College, 10; Euclid Ave. Ch., 50; Euclid Ave. S. S., for Ryder Memorial Hospital, Humacao, P. R., 325; Pilgrim Ch., "Pilgrim Women," for Pleasant Hill, Tenn., 25; Pilgrim Ch., Class of Girls, for Pleasant Hill, Tenn., 3; St. John's S. S., 3.93; I. B. Club, 1.50; Mrs. O. L., 2, for Marion, Ala. **Columbus:** First Ch., 133; S. S., 12.15. **Elyria:** First Ch., 57.75; Second Ch., 33.96. **Marietta:** First Ch., 57.82. **Medina:** First Ch., 16.98. **North Olmsted:** Ch., 7.45. **Oberlin:** First Ch., bbl. goods for Lincoln Academy. **Petersburg:** Miss R. D., 2. **Toledo:** Washington Street Ch., 33.52.

Through The Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., Treasurer, $241.83.

Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treas., $840.92.

INDIANA—$23.90.

Fort Wayne: Mrs. V. L., for Saluda Seminary, 20. **Michigan City:** First S. S., 3.90.

MICHIGAN—$405.50.

Ann Arbor: King's Daughters, for Saluda Seminary, 12. **Detroit:** Mr. L. E. L., for Lincoln Academy, 2. **Hudson:** Mr. and Mrs. C. B. S., 100. **Lansing:** Mayflower S. S., for S. A., Talladega College, 8.

Ludington: Primary S. S., for Thomasville, Ga., 5. **Wayne:** V. F. B., 25.

Through The Michigan Congregational Conference by L. P. Haight, Treasurer, $202.25.

Woman's Home Missionary Union of Michigan, by Miss Marcia V. Hall, Treas., $51.25.

WESTERN DISTRICT

ILLINOIS—$7,372.25.

(Donations 1,872.25, Legacy 5,500.00)

Carpentersville: Ch., 4.60. **Champaign:** First Ch., 20. **Chicago:** Armenian Evan., 43c; Bethany Union S. S., 60 (10 of which is Lincoln Memorial Offering); Bryn Mawr Ch., 25; Lincoln Memorial Ch., for room in Theological Seminary, Talladega College, 20; Morgan Park Ch., 9.56; New First Ch., 19.46; Pilgrim Ch., 15; Universgity Ch., 30; Warren Avenue Ch., 12.49; Waveland Ave. Ch., 9.81; Wellington Ave. S. S., Lincoln Memorial, 14.98; Mrs. A. J. D., for Santee Normal Training School, 100; F. H. T., for Elbowoods, No. Dak., 100. **Dundee:** First Ch., 27. **Elgin:** First Ch., 50. **Evanston:** First Ch., 100. **Galesburg:** Central Ch., 65. **Geneseo:** First Ch., 48. **Godfrey:** S. S., 12 Lincoln Memorial. **Hinsdale:** Union Ch., 60.19. **Jacksonville:** First Ch., 20. **Joliet:** M. B. H., for Talladega College, 10. **La Grange:** First Ch., 95. **Moline:** First Ch., 33.30; Second Ch., 23; Union Ch., 5; Mrs. T. A. (in Gordon Memorial Ch.), 50. **Monroe Center:** Union Ch., 8.53. **Oak Park:** Pilgrim Ch., 225.98; Pilgrim S. S., 10.35 Lincoln Memorial; A. H. S., for Tougaloo College, 25. **Paxton:** First Ch., 7.98; Mrs. H. R. H., two boxes goods for Moorhead, Miss; Mrs. J. B. S., for Marion, Ala., 10. **Plainfield:** S. S., Lincoln Memorial, (through Ill. W. H. M. U.), 7.70. **Pittsfield:** S. S., 3.33. **Princeton:** First Ch., 12.54. **Sheffield:** Ch., 43.18; S. S., 4.82, Lincoln Memorial. **Stillman Valley:** C. E. Soc. for Pleasant Hill, Tenn., 5. **Wataga:** Ch., 5. **Waverly:** Ch., 4.89. **West Pullman:** First Ch., 5.66. **Western Springs:** First Ch., 21.25. **Winnetka:** Ch., 70.98.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, $360.24.

Legacy

Morris: Estate of Dana Sherrill, $5,500.00.

IOWA—$513.66.

Denmark: Mrs. E. B. G., for Lexington, Ky., 10. **Eldora:** C. McK. D., for Talladega College, 20; C. McK. D., for Tougaloo College, 10. **Grinnell:** Woman's Missionary Union, box goods for Talladega College. **Marion:** Miss A. D., for Talladega College, 1. **New Hampton:** Missionary Soc., for Pleasant Hill, Tenn., 3.65.

Congregational Conference of Iowa, S. J. Pooley, Treasurer. From Ch. & S. S., 297.06; from the W. H. M. U. of Iowa, 171.95.

WISCONSIN—$261.14.

Beloit: Beloit Chapter, D. A. R., for Saluda Seminary, 10; "A Friend," for Saluda Seminary, 10. **Endeavor:** Trinity Ch., 1.93. **Medford:** Ch., 1.75. **Milton:** First S. S., 3. **Milwaukee:** Grand Ave Ch., 75.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas., $159.46.

MNNESOTA—$359.78.

Crookston: First S. S., 6.73. **Hendrum:** Mrs. H. M., books for library, Wilcox Academy, Vernal, Utah. **Minneapolis:** Plymouth Ch., Sewing Soc., two bbls. goods for Marion, Ala. **Owatonna:** L. M. S., two boxes goods for Moorhead, Miss. **St. Paul:** Pacific Ch., bbl. goods for Moorhead, Miss.

Through The Congregational Conference of Minnesota, by J. M. McBride, Treasurer, $326.93.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., $26.12.

MISSOURI—$398.41.

St. Louis: Pilgrim Ch., 43.30; L. S. H., for Talladega College, 25. **Webster Groves:** First Ch., 20.50.

Woman's Home Missionary Union of Missouri, by Mrs. E. B. Wilder, Treas., $309.61.

KANSAS—$210.96.

Auburn: Wakarusa Valley Ch., 8. **Carbondale:** Ch., 14. **Eureka:** Ch., 8.18, Lincoln Memorial. **Kansas City:** First Ch., 25; Chelsea Ch., 3.96. **Lawrence:** J. E. T., for Taladega College, 5. **Newton:** First Ch., 13.25. **Overbrook:** S. S., 4.32. **Rosedale:** Plymouth Ch., 4. **Topeka:** Mrs. S. W., two large rugs for Wilcox Academy, Vernal, Utah. **Wichita:** E. L. D., for Talladega College, 5.

Woman's Home Missionary Union of Kansas, by Miss Ella M. Pixley, Treas., $104.25.

Through Congregational Conference of Kansas, Athol, Ch., 16.

NEBRASKA—$125.42.

Aurora: Ch., 5. **Bingham:** Ch., 7.75. **Blair:** S. S., Lincoln Memorial, 21.67. **Crete:** Ch., 14.50. **Danbury:** Ch., 6. **Geneva:** Ch., 6. **Howells:** Ch., 2. **Lincoln:** Plymouth Ch., 5; L. M. S., for Moorhead, Miss., 2.50. **Weeping Water:** Ch., 30. **Omaha:** Dr. A. B. S., for Talladega College, 25.

NORTH DAKOTA—$50.81.

Through the Congregational Conference of North Dakota, by Bertha C. Stickney, $32.81.

Woman's Home Missionary Union of North Dakota, by Mrs. M. M. White, Treasurer, 18.

SOUTH DAKOTA—$87.83.

Aberdeen: Ch., 2. **Carthage:** Ch., 10. **Chamberlain:** Ch., 15. **Isabel:** Ch., 75c. **Lebanon:** Ch., 3.36. **Milbank:** Ch., 14.30. **Mobridge:** Ch., 5.30. **Naples:** S. S., 1.86. **Pierre:** Ch., 3.46. **Springfield:** Ch., 11.50. **Valley Springs:** Ch., 11.50. **Worthing:** Ch., 8.80.

COLORADO—$69.49.

Ault: Ch., 5. **Colorado Springs:** First Ch., 15. **Crested Butte:** S. S., 2.24. **East Lake:** S. S., Lincoln Memorial, 1.96. **Denver:** Plymouth Ch., 45.29.

WYOMING—$13.70.

Wheatland: Ch., 3. **Cheyenne:** First Ch., W. M. Soc., 5.90. **Rock Springs:** S. S., 4.80.

OKLAHOMA—$8.57.

Through the Congregational Conference of Oklahoma, by Mrs. M. S. Rowe, Treasurer, 8.57.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$563.51.

Berkeley: First Ch., 108; S. S., 18.50; Bethany Ch., 1.08. **Ceres:** First, 1.88. **Eureka:** 10. **Ferndale:** 16.20. **Grass Valley:** 1.80. **Oakland:** First Ch., 40; First, S. S., 9.16; Olivet, 1.21. **Paradise:** Ch., 90c; Mrs. A. J. W., 25. **Petaluma:** 18.09. **Pittsburg:** 2.54. **Rio Vista:** S. S., 31c. **San**

Francisco: First, 54; Italian & Spanish Ch., 27c; L. S. S., for Oriental Missions, 30. **San Maeto:** Ch., 10.80; S. S., 9.22. **Santa Rosa:** First Ch., 3.47; S. S., 6.71; Todd Ch., 54c. **Sunnyvale:** Ch., 5.67. **Tulare:** 2.38.

Through Woman's Home Missionary Union of Northern California, $185.78.

CALIFORNIA (Southern)—$648.58.

Arvin: Ch., 1.20. **Bloomington:** Ch., 2.10. **Brea:** 1.56. **Claremont:** 44.23. **Glendale:** 5.88. **Hawthorne:** 4.01. **Long Beach:** 19.80. **Los Angeles:** First Ch., 63.60; East, 3.03; Olivet, 4.80; M. A., 4; "A Friend," 1 for Elbowoods, No. Dak. **Moreno:** 1.20. **Oneonta:** 1.80. **Pasadena:** First Ch., 37.50; Mrs. R. A. M., for Talladega College, 10. **Pomona:** 17.40. **Redlands:** J. P. F., for Talladega College, 5; Ch., 48. **Redondo Beach:** 4.80. **Riverside:** Ch., 15. **San Bernardino:** First ,6.25. **San Diego:** First Ch., 40.18; Logan Heights, 3; Mission Hills, 12; Ocean Beach, 2.89. **Santa Ana:** Ch., 20. **Santa Barbara:** Ch., 5.44. **Whittier:** Ch., 38.47.

Through Woman's Home Missionary Union of Southern California, $224.44.

WASHINGTON—$174.59.

Ahtanum: Ch., 8.90; S. S., 4.10. **Almira:** 5. **Cusick:** S. S., 1.83. **Deer Park:** 3.50. **Kirkland:** 5. **Natchez:** S. S., 11.50. **Roy:** 1.50. **Seattle:** Alki, 5; Pilgrim, 6; Prospect, 33; Plymouth, 65. **Steilacoom:** 2.75. **Tolt:** 1.51. **Washougal:** 5. **Yakima:** 15.

OREGON—$28.10.

Forest Grove: Ch., 9.79; S. S., 6.40. **Jennings Lodge:** Ch., 1.91. **Portland:** First Ch., W. S., 10.

UTAH—$14.00.

Woman's Home Missionary Union of Utah, by Mrs. George H. Brown, 14.

ARIZONA—$1.05.

Phoenix: First S. S., 1.05.

NEVADA—33 cents.

Through the Woman's Home Missionary Union of Northern California. Reno: 33c.

HAWAII—$658.01.

Ewa: Japanese Ch., 4.67. **Honolulu:** Mary Castle Trust, 400; W. R. Castle, 100; Mr. and Mrs. T. Richards, 100; Second Chinese C. E., 1.11; Portuguese Ch., 5.83. **Hookena Pukaana:** Hawaiian Ch., 5.25. **Huelo:** Hawaiian Ch., 2.33. **Kakuku:** G. K., 1.20. **Kaispili:** Chinese, 1.97. **Kaunakakai:** Hawaiian Ch., 3.03. **Keanae:** Ch., 50c. **Kealia:** Koolau, Ch., 8. **Kilanea:** Filipino, Ch., 70c. **Kohala:** First Hawaiian Ch., 1; Japanese Ch., 3.50. **Lihue:** Filipino Ch., 70c. **Laupahoe:** Hawaiian Ch., 7. **Olaa:** Filipino Ch., 48c. **Pahoa:** Kanapana, Hawaiian Ch., 2. **Paia:** Hawaiian Ch., 3. **Waialua:** Filipino Ch., 28c. **Waiokinu:** C. E. Soc., 33c; S. S., 63c. Rev. and Mrs. S. W. K., 2.50; J. V. K., 2.

THE SOUTH, &c.

WEST VIRGINIA—$18.93.

Through the W. H. M. U. of Ohio, by Mrs. Arthur M. Williams, Treasurer, $6.21.

Through Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., Treasurer, $12.72.

KENTUCKY—$2.30.

Through the W. H. M. U. of Ohio, by Mrs. Arthur M. Wiliams, Treasurer, $2.30.

NORTH CAROLINA—$21.12.

Haywood: S. S., 2.37. **Kings Mountain:** First Ch., 5. **Moncure:** Jones Chapel Ch., Lincoln Memorial, 2.25. **Raleigh:** First Ch., 10. **Shinnsville:** Central Ch., Y. P. S. C. E., 1.50.

SOUTH CAROLINA—$3.55.

Columbia: Ch., 3.55.

TENNESSEE—$28.00.

Memphis: Second S. S., 2. **Pleasant Hill:** Miss F., 3.50; Miss C., 3.50 for Pleasant Hill Academy.

Through the W. H. M. U. of Florida, by Mrs. C. E. Enlow, Treasurer, 19.

GEORGIA—$170.98.

Andersonville: S. S., 2. **Atlanta:** Central Ch., 8.48. **Thomasville:** "A Friend," for Fessenden Academy, 5; Allen Normal School, Lincoln Memorial Offering, 25.50; J. F. A., 100; Mrs. I., 10; Mrs. M., 10 for Allen Normal School; "Friend," for Allen Normal School, 10.

ALABAMA—$17.20.

Athens: Trinity Ch., 12.05; Trinity School, 5.15, Lincoln Memorial.

MISSISSIPPI—$11.25.

Alcorn: E. R. G., for Tougaloo College, 10. **Meridian:** Miss M. L. M., for Tougaloo College, 1.25.

LOUISIANA—$129.37.

Abbeville: St. Mary Ch., 10.18. **Chacahoula:** Zion Chapel, 5. **Kinder:** First Ch., 6. **Lake Charles:** Woodbury Ch., 22.40. **New Orleans:** Beecher Ch., W. M. Soc., 7. Central Ch., 25; W. M. Soc., 10; Straight College, Lincoln Memorial, 30.92; Straight College, L. M. Soc., 5. **Roseland:** Ch., 2.37.

Woman's Home Missionary Union of Louisiana, by Mrs. Josephine Herod, Treasurer, $5.50.

TEXAS—$17.28.

Amarillo: S. S., 3.35. **Dallas:** Central Ch,. 7.93. **Hempstead:** W. L. H., for Talladega College, 1. **Austin:** Tillotson College S. S., Lincoln Memorial, 5 for Ryder Memorial Hospital.

FLORIDA—$342.97.

Arch Creek: Ch., for West Tampa, 4.20. **Fessenden:** Fessenden Academy, Lincoln Memorial, 77.20. **Mt. Dora:** Ch. for West Tampa, 2.05. **Pomona:** Pilgrim Ch., 1.24. **St. Petersburg:** Ch., for West Tampa, 18; S. S., 3. **Tangerine:** Ch., for West Tampa, 5. **Tavares:** W. H. M. Soc., for West Tampa, 14.35.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treasurer, $217.93.

SUMMARY OF RECEIPTS FOR APRIL, 1920

Donations	$23,137.37
Legacies	5,552.70
	$28,690.07

SUMMARY OF RECEIPTS SEVEN MONTHS

From Oct. 1, 1919, to April 30, 1920.

Donations	$183,213.86
Legacies	52,746.37
	$235,960.23